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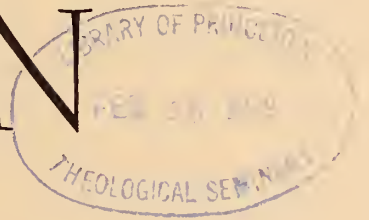
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# PRINCETON SEMINARY BULLETIN



COMMENCEMENT 1978

They Also Serve Who Lead

Ernest T. Campbell

Called to Serve

James I. McCord

Christianity and the Arts

John McIntyre

Sermons:

The Leap into Darkness

Charles A. Kellogg

Liberation and Oppression

Diogenes Allen

Scripture Reading in Worship

Dale I. Gregoriew

Tributes to Edler G. Hawkins

VOLUME II, NUMBER 1

NEW SERIES 1978

# PRINCETON THEOLOGICAL SEMINARY



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# The Princeton Seminary Bulletin

VOL. II

NEW SERIES 1978

NUMBER 1

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## THE PRINCETON SEMINARY BULLETIN

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Readers are encouraged not to submit manuscripts for possible publication. Our volunteer editorial staff, comprising full time teaching faculty, cannot cope with the great quantities of unsolicited materials.

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# They Also Serve Who Lead

by ERNEST T. CAMPBELL

*An alumnus of Princeton Theological Seminary, The Rev. Ernest T. Campbell served pastorates in Stroudsburg and York (Pa.) and in Ann Arbor (Mich.) before coming to the Riverside Church in New York City in 1968. Since 1976 he has been a minister-at-large, fulfilling preaching and lecture engagements throughout the United States and Canada. He is the author of three books: Christian Manifesto (Harper & Row, 1970), Where Cross the Crowded Ways (Association, 1973), and Locked in a Room with Open Doors (Word, 1974).*

## Commencement Address 1978

IN those days there were “giants in the earth” (Gen. 6:4), but it’s a bad time for leaders today. How many chief executives of business corporations can you name? How many college presidents? How many heads of mission boards, national or overseas? How many so-called “Princes of the Pulpit?”

In recent years the talented, trained and experienced have been under pressure to lead from the middle; to suffer fools gladly; to conceal their competence in the interest of extending democracy. Decisions are good, we are told, not on the basis of intrinsic worth, but in proportion to the number of people involved in making them. We have been claimed and had by the romantic notion that anybody’s word is as good as anyone else’s word on any subject. Pray God they are right who see this era coming to a close.

Instance the case, not altogether fictitious, of a young man in from Iowa who makes his way to an eastern seminary to enroll as a member of the Junior Class. Almost upon arrival he is made a student representative to a committee of faculty members and administrators established to determine the

place of Hebrew in the undergraduate curriculum. Hebrew being the demanding discipline that it is, and human nature being what it is, the newcomer’s vote is predictable. This, along with other reasons of a similar kind, is why one of America’s foremost Old Testament scholars found it necessary to remove himself to the West Coast. Excellence has been dethroned. Mediocrity is king. To change the figure, no one’s at the wheel. To change it yet again, we are an *acephalous* generation, without a head, leaderless. In the church the question of leadership style is critical. In such a time it is appropriate that we call not on Booze, Allen, Hamilton of Chicago, but on Jesus of Nazareth, our prophet, priest and king!

In the two passages read today (Mk. 1:14-20, Lk. 22:24-26), there could be helpful clues. Jesus took a towel. How well we know that scene. Breathes there a Christian anywhere who does not have a mental picture of that Upper Room? As though to settle their dispute over which should be greatest among them, Jesus took a towel and proceeded to wipe the disciples’ feet. No more graphic illustration can be found of what Hans Küng so felicitously de-



scribes as Jesus' "downward bent." We keep wanting to go up, up, up! It was Jesus' manner to go down, down, down. Clearly he was among us as one who served.

Service is the stamp of those who are authentically his. Service, not exploitation; service, not manipulation; service, not domination; service, not vocational climbing. When I resigned as Senior Minister of the Riverside Church two years ago, I received a heavy flow of mail, most of it from friends who graciously took the time to wish me well. But some of the letters were disturbing. I recall one from a minister in the Southwest who said, "If you can't find satisfaction and fulfillment there, how can you expect me to find satisfaction and fulfillment here in Texas!" A *non sequitur* if ever I saw one! His problem rises from what one might call the Caterpillar Tractor Company mind-set. If one has worked for Caterpillar for 20 to 30 years and hasn't made it to the home office in Peoria, he is forced to conclude that somewhere along the line he has fallen short.

Transferred to the church the scenario would look something like this. Christianity is the dominant religious persuasion in America. The center of that faith is New York City. (Just how one would go about establishing *that* assumption defies understanding.) One of the anchoring Christian institutions in New York City is the Riverside Church. If one has attained to a leading position in a leading church like that and quits, where does that leave those who are still climbing ladders on the circumference? How thoroughly unworthy this is of those who purport to be in touch with the mind of Christ! It is a worldly construct that can only

demean the gospel. A few have crassly put to me the question, "Where can you go after you have been to Riverside?" The answer I give is always the same, "Why, to any place where what I have and know and am can be of service to another."

Jesus took a towel.

"It was the way the Master went,  
Should not the servant tread it  
still?"

For this reason the stole, emblematic of the towel, is more fitting ministerial dress than the academic hood, a piece of cloth which only proves that we spent some time in school.

But Jesus also said, "Follow me." What an intrusive command that was for those who heard it and obeyed! They were radically re-routed; religiously, vocationally, personally, socially changed. It took an assertion of leadership to issue that imperative. Jesus had a job to do and he got it done. He was in charge of his operation. It was he who directed the starts and stops of that little band. He was not a cypher to be joined to any integer that happened along. He did not get up in the morning in neutral so that outside forces, benevolent or otherwise, could push him around. There is no record of his ever asking, "Where shall we go?" "What shall we do?" *Service and leadership are not antithetical.*

I worry about models of leadership that prevail today among ministers. Too many, as I see it, are ministering defensively. One recalls being present at a workshop on preaching held at a well-known retreat center. Some thirty-five to forty ministers were enrolled. Late one evening when we gathered for closing worship an ordained brother got

up and directed us to a litany. The alternations were clearly marked LEADER/GROUP, LEADER/GROUP. Almost as if to make amends for having to be up front he directed all of us on one side of the room to read the lines marked LEADER, and all of those on the other side to read the lines marked GROUP. In the name of democratizing worship he had left the lectern empty!

Consider preaching. Some almost apologize for having to do it. Deeply branded by Group Dynamics and convinced of the virtues of the round table, they preach from back on their heels rather than up on their toes. "Nobody listening, I hope, I hope, I hope." These pitiable professionals have been utterly faked out of any confidence that preaching matters.

I visit lots of churches these days. Occasionally when the host pastor shows me the sanctuary she will say, "We brought the pulpit down from up there. Now it is on a level with the people." But does it make for the prospering of the cause when the minister becomes one of the girls? One of the boys? I predict that churches in the round will soon have run their course. Architecturally they say the wrong thing for a generation that hungers for a word from beyond. Frequently ministers announce to me, with a ring of triumph in their voice, that they have given up the pulpit robe. Now there may be good reasons for setting the robe aside. If one is preaching in Mississippi in mid-August in a church that lacks air-conditioning, one would be well advised to leave the robe in the bag. But to abandon the preaching gown in the interest of commonizing the prophetic office is a step backwards in the wrong direction.

Some ministers, stung by the charge that monologue is dead, have resorted to that least defensible of all homiletical gimmicks, the dialogue sermon. In such travesties on preaching all prophetic possibilities are forfeit from the start. Still others, embarrassed by the need to preach, are ready at the drop of a suggestion to forego the sermon in the interest of chancel drama, chancel dance, chancel music. One is not suggesting that these corollary forms of communication do not belong to Christian experience. One is protesting the way in which so often they are polarized with preaching.

Ordained men and women often report, for approval, their strategy of sitting down with a dozen or so lay leaders on Monday evenings to get a line on where they should go the following Sunday with the passage under consideration. For those lay people at least, the coming sermon will be void of prophetic surprise. They will only meet themselves coming back upon themselves. Can anyone seriously imagine a Paul Scherer or a Martin Luther King, Jr. sitting down early in the week with a handful of lay men and women to ask what he should preach on Sunday?

At the same workshop mentioned earlier, a man from the Midwest told how his Council on Worship had met in his absence and come up with six passages and six themes that he was to preach on over consecutive summer Sundays. That was alarming enough! But worse was the general approbation accorded this report by the other clergy people present. I felt like Judas in Simon's house in Bethany, when I spiked the gladness by calling such an action an infringement on the freedom of the pulpit.

It is cause for sadness, if not surprise, that three major Protestant seminaries in the land do not require so much as a single course in Homiletics for graduation! At best this denigration of preaching suggests a determination to lead from the middle. At worst it represents a forfeiture of leadership, a refusal to serve.

Why object? Is it a matter of territorial defensiveness and nothing more? I think not. Something as basic as efficiency is involved. And I would remind us all that inefficiency is not a virtue even when practiced by Christians!

The good of the order is not served when no one is at the wheel. I should like to propose a new beatitude. It is not one that is destined to make the world forget the beatitudes of Matthew and Luke, or even the beatitudes of the Book of Revelation, but it carries a point nonetheless. "Blessed are those who fulfill the positions that they occupy."

I stand in awe of the memory and agility of the short-order cook. Frequently I find occasion to have breakfast in one of the many luncheonettes that dot the island of Manhattan. My order is usually the same: "Two eggs over light, whole wheat toast, butter on the side, coffee with the eggs." You wouldn't believe the number of ways in which that order can be fouled up!

Now, if upon receipt of that order the cook resorts to a Manual on food preparation, and commences to take two hands to break a single egg, I don't relax and read *The New York Times*. If, however, as is usually the case, the cook cracks and empties the eggs with a nonchalant flip of the wrist without looking, and backhand

yet, while moving gingerly to flip pancakes here, butter a bagel there and slice a few potatoes in the meantime, my mind is at ease and I enjoy the paper. I am in the hands of a professional! *I have been ministered to by competence!* How would you feel if you noticed on your next flight west that, upon entering your 747, your captain was carrying a primer on flying under his right arm? I have logged several thousand miles over the years on freighters. I have sailed on a dozen or more vessels and travelled under five or more different flags. Never have I known a captain to poll the crew, much less the passengers, as to whether the radar should be turned on. "Blessed are those who fulfill the positions that they occupy."

Behind the abdication of leadership in the church lies a theological confusion. The assumption has been accepted that a minister is here only to do full time what a layman can do only part time. The difference is quantitative not qualitative. "A salutary levelling," we say. But this is neither biblical nor wise. It is not biblical because the Scriptures recognize qualitative differences. Hans Küng speaks of constants and variables in the church's ministry of leadership. He writes: "Besides other ministries, every congregation or Church needs leadership which can be undertaken by individuals or collegially. Its task is public provision for the common cause at the local, regional or universal level: to lead the Christian community continuously in the spirit of Jesus Christ in virtue of a special vocation."

He amplifies the point when he comments on the meaning of ordination: "As distinct from the universal priest-



hood of believers, ordination authorizes a person publicly to carry out the one mission of Christ, of which the main tasks are proclamation and the administration of the sacraments." (*On Being a Christian*, p. 493.)

One's call, one's training, one's ordination cannot be glossed over. The priesthood of all believers was never intended to un-priest the responsibly ordained. The natural relation between the teacher and the taught must not be obscured or reversed. Have you noticed that Black churches seem never to have cause to wonder who their shepherd is? Their pastors are "the angels of the church." And they have a happy way of thriving while we struggle.

A new "Wisdom Literature" is being generated these days in California. The subject this time is Church Growth. I find most of it theologically anemic and more commensurate with Madison Avenue than the Via Dolorosa. To extol the homogenized congregation is pre-Pentecost. To counsel the avoidance of controversial subjects in the pulpit is counter-prophetic. However, one point made by this school is worthy of all acceptance. Whether a church is left, right, or center; whether it is High Church or Low; whether it is south, east, north, or west; no congregation ever registers progress toward avowed goals without strong leadership at the top!

What passes for a "salutary levelling" is more than unbiblical, it is unwise as well. And this because it orients the lay person toward the church rather than toward the world. For the average American layman, total commitment to Jesus means becoming a "little minister." A "little minister." Consciously or unconsciously held, this is the vision.

Mark you, the point is not that one group is better or more Christian than the other. This is not at issue. What we are talking about is a matter of domain.

Lay people do not help the cause by aspiring to become "para-clerics." There are exceptions, of course, but in the main a layman at the lectern or in the pulpit means more, not less, work for the pastor. And the congregation as a whole usually prefers professional leadership in worship over amateur! We are not, after all, running an ecclesiastical version of "The Gong Show." George Buttrick was asked one time whether he intended to have a layman preach at Madison Avenue on Layman's Sunday. With that characteristic twinkle in his eyes George replied, "Yes, when they observe Layman's Day at Mt. Sinai Hospital and let me perform surgery."

The layperson is called to be the salt of the *earth*, not the salt of the *salt*. Yet churches have a way of incarcerating lay people in the church. Indeed, lay people often measure the intensity of their devotion to Christ by how many hours a week they are in the church building or at work within an ever-widening web of church committees. The layperson has the altogether vital and demanding job of penetrating the world in the name of the risen and coming Christ. Her portfolio calls for the Christifying of the home, the boards that govern industry, the arts, the professions, the business community, government. William Temple had it right. The line of penetration runs from the pulpit to the pew to the pavement. I have seen congregations come gloriously alive with the establishment of a healthy rhythm between the inside and the out. To say "The parish is my

world" is to die. To say with Wesley "The world is my parish" is to live.

A diversity of gifts has been bestowed, a division must be observed. When everyone is responsible for everything, no one is responsible for anything. The ordained feed the flock, the flock nourishes the world. One is not putting in an oar for clerical tyranny. The spirit of service, the downward bent, belongs to all who bear the name of Jesus. Besides, congregations have a wise way of following their pastors only insofar as they see them follow Christ. One is pleading here for vocational decisiveness and assertiveness. More churches have been hurt by pastoral default than have ever been hurt by pastoral domination.

"A sower went forth to sow." I like that. Forth to sow. Not to discuss the soil; not to compute his pension; not to count the days to his next vacation; not to salivate for other tracts of land rumored to be more fertile; not to bewail a depressed produce market; not to introspect his psyche; not to puzzle why some like him a little, some a lot, and others not at all.

A sower went forth to sow! A teacher went forth to teach! A leader went forth to lead! A preacher went forth to preach!

Jesus took a towel. Jesus said, "Follow me." They also serve who lead. Let neither modesty nor intimidation find you holding back. Go with God.

# Called to Serve

Farewell Remarks to the 1978  
Graduating Class by the  
President of the Seminary

It is commonplace to call this the “Me” generation, but the decision each of you has made and the vocation you have chosen represent another direction. You have opted for quality rather than quantity, service over dominance, Christ instead of culture. And you know that swimming against the stream of modernity will require constant struggle, and that no one of us can make it alone.

Perhaps your most difficult task in the ministry will be to rescue the meaning of service, for yourself and for your people. It is rapidly becoming a lost art. The word “servant” connotes the menial, the hireling, the exploited, the very condition from which we seek liberation. However, certain words cannot be replaced, and “servant” is one of them. It must be healed, as Tillich insisted, in order to be used for healing, for the making whole of a society that is becoming increasingly bogged down in its own neuroses.

In St. Matthew, Chapter XX, is found the text that defines the meaning of service. It is located just before the chapter describing the Galilean’s triumphal entry into Jerusalem. The mother of the sons of Zebedee came to Jesus and asked that they might sit at the Lord’s right hand and his left in his kingdom. The other disciples were indignant with the two brothers at this push for power. But Jesus called them together and said: “You know that the rulers of the Gentiles lord it

over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.”

The redemption and restoration of “servant” and “service” can only come as we take seriously their meaning as it is illuminated in the life, death, and resurrection of Jesus Christ. This is not to say that his service is our service or that his work is not unique. Christ and his servants are separated, as they are bound together by his Cross. Christ’s service informs and makes possible our service, a service which we render to him.

To be a servant, then, is to have a higher commitment to the One in whose service is perfect freedom. The late Ernest Fremont Tittle once asked, “What is our greatest need?” And then answered bluntly, “A Master!” Not someone to serve us, but someone we ourselves can serve, someone great enough and grand enough to command us, organize us, and keep us from being a house divided against itself. Make no mistake of it, only one who is first committed, who is bound to Christ as his bondswoman or bondsman, is really liberated.

Many today are obsessed with the notion of power, how to get it and how

to keep it. But power has little to do with greatness. The great among us are not the powerful but the good, not the tycoons but the other Teresas. Lord Acton was right in his dictum: "Power corrupts." Watergate is a tawdry testimony to this truth. Lord Eustace Percy wrote in his biography of John Knox that of all the lessons history teaches this one is plainest: the person who tries to achieve ideal ends through force is always unscrupulous and is always cruel. We should remember this in an age where morality seems to be disappearing and is being replaced by politics!

Again, to be a servant one must feel, one must care. The depth of our Lord's caring is seen in the depths to which he went in identifying himself with fallen, sinful human nature, not at its highest but at its lowest, at the level of despair and rejection. Walker Percy, the novelist, claims that we have substituted "interest" for feeling or caring. Listen to him in *LANCELOT*. "Yes, interest! The worm of interest. Are you surprised? No? Yes? One conclusion I have reached here after a year in my cell is that the only emotion people feel nowadays is interest or the lack of it. Curiosity and interest and boredom have replaced the so-called emotions we used to read about in novels or see registered on actors' faces. Even the horrors of the age translate into interest. Did you ever watch anybody pick up a newspaper and read the headline **PLANE CRASH KILLS THREE HUNDRED?** How horrible! says the reader. But look at him when he hands

you the paper. Is he horrified? No, he is interested."

Contrast this with Dostoevski's cry, "As long as one person suffers, I suffer." Unless you are able to feel, to care, you may go through the motions of ministry, but it will be as an ecclesiastical or liturgical robot and not as an instrument of the good news that is in Christ.

There is a final note in this text, a somber one, that we are tempted to evade. It speaks of his giving his life as a ransom for many. Our Lord's life was a life that was given, that was fully poured out for others. This is the dimension of sacrifice that is at the heart of all ministry. We in America are being challenged to restore this dimension to the life of the nation and to the life of the Church.

Our neighbor, Dr. George F. Kennan, has recently warned us that "one of the first requirements of clear thinking about our part in world affairs is the recognition that we cannot be more to others than we are to ourselves—that we cannot be a source of hope and inspiration to others against a background of resigned failure and deterioration of life here at home." Nor can we be resourceful leaders of the Church until we have learned the meaning of sacrificial service and are willing to embody it in our lives and in our ministry.

Yours is the generation that is being summoned to restore the dimension of sacrificial service to the ministry. I salute you, members of Princeton's Class of 1978, bearers of the good news, apostles of hope, servants of Christ!



# Christianity and the Arts

by JOHN McINTYRE

*A native of Bathgate, Scotland, the Reverend John McIntyre has been Professor of Divinity in the University of Edinburgh since 1956. An alumnus of the University (M.A., B.D., and D.Litt.), Dr. McIntyre served as a parish minister before joining the Faculty of St. Andrew's College, the University of Sydney (1946-56) where he was also Principal (1950-56). From 1968-74 he was Principal of New College, Edinburgh, and Dean of the Faculty of Divinity. The author of a number of books, Dr. McIntyre's Warfield Lectures at Princeton (1965), The Shape of Christology, were published in 1966 (SCM Press). This article is a Chapel Talk given at Princeton where he was Visiting Professor during the Second Semester, 1977-78.*

## Genesis 1:26-31

TODAY I want to say something about the relation of Christianity to the Arts, as background to your Spring Festival of the Arts. Perhaps I may seem an unlikely person to be doing so; for Scotland has a bad case-history in the field of religion and the arts. Some of that was due perhaps to reaction to the Catholic use of images and drama in worship; some to the strict form of Calvinism which worshipped God in forms of a very pure spirituality or maybe, not to put too fine a point on it, to a kind of native lugubriousness. But that is all changed now. The Edinburgh International Festival of the Arts, probably the largest of its kind in the world, opens annually with a service in St. Giles Cathedral. The Hall of the General Assembly of the Church of Scotland is made over for that same Festival, for performances of many kinds. Where the Fathers and brethren two months before had been debating solemnly the theology of second baptism, or a new

short statement of the faith for ordinands, there Macbeth's three witches would be concocting their devil's brew, of four gallons of red paint would spurt out nightly as blood, in the gory scenes of Marlowe's *Tamburlaine the Great*, or less dramatically, *Pilgrim's Progress* would be contemporized as a rock musical. While such excesses have been gathering momentum, the Church of Scotland has opened a Center for the Creative Arts, headed up by one of our ministers who did his Ph.D. on Edward Irving and is now a dedicated charismatic. I tell you these things not because I am a secret agent of the Scottish Tourist Board, but only to encourage you with the thought, that if it can happen in Scotland it can happen anywhere. There we are being forced almost in spite of our theology, to think about the relation of the Christian Faith to the Arts.

Three possible positions seem to be emerging—even here we cannot escape the homiletic triadic structure.



## I

First, there are the *polarizers* who set Christianity and contemporary culture, including the arts, over against one another, saying that they have nothing in common. They quote to us Christopher Dawson, who once said that "culture is the incarnation of the religion of a people." That would be fine if the religion which was incarnated in the arts were the Christian faith. But the arts and culture now seem to be the embodiment of everything that is a denial of Christian values: "waiting on Godot" replaces waiting upon the Lord; violence, corruption, nihilism, are the dis-values of the almost Nietzschean cultural expressions on which our contemporaries satiate themselves. The arts—so say the polarizers—have become so demon-possessed, so devil-ridden, so antipathetic to the whole Christian ethos, that the Christian faith and its supporters must place themselves at the opposite pole. Speaking of the devil, he seems now to be getting the tunes he deserves, from the Sex Pistols and their colleagues, much to joy, one guesses, of Martin Luther and General Booth.

## II

Next, we have the *Mixers*, those who with every good intention in the world, feel that unless we brighten things up, this Christianity of ours will die, not from opposition from without, but from boredom from within: not with a bang, not even a whimper, but with one great yawn. So they reach for their guitars, they hot up the music, they knock the liturgical order around, to stun, to awaken, to catch the attention. One year at our Youth General Assembly, in that same hall of which I

spoke, there took place a service, which resembled Holy Communion. The participants shared bread with one another, and they said some of the eucharistic prayers. But they rounded it off with a dance that we used to call "the conga," which snaked its way round the hall and out on to the street, the church going out into the world. Sometimes these attempts to update Christianity have been modest and discreet. They have taken the form of new, brighter hymns, with contemporary language and contemporary concerns. There have been brave efforts to crack TV, the new art medium, to find the right techniques, the right message and the right images for such a unique communicator: unique because it speaks to millions, and in fact speaks only to isolated units of one, or two, or maybe at most three. Sometimes the Mixers, however, have thrown discretion to the winds, introducing second-rate drama, mediocre poetry, and carelessly structured orders of service. When art and religion combine to give us Christmas Cards or Easter Cards, they contrive to reach the nadir of banality. In a much larger dimension, and in a much more serious context, the architects of contemporary churches have an almost impossible task. Their medieval predecessors had living images and dominant concepts and motifs to control their design: a God whose transcendence could be affirmed with all the confidence of totally symmetrical Latin syntax; a Christ whose suffering body was daily displayed to the congregation at the mass; an altar at which the events of the dread day of Calvary were re-enacted; a profound awareness of the separation of the sacred from the secular, the ordained from the rest of the

population. By comparison, we are failing to give the modern architect, or for that matter, the composer, the artist or the poet, the images to work with, the themes to improvise upon.

### III

If it is wrong to polarize the Christian faith and the arts; if too it is simplistic to think that we can mix them together in any way that catches our fancy or achieves a cheap popularity; then how are we to relate the Arts to Christianity, and how is the faith to be interpreted on this frontier? I should like to be able to say that there is one easy answer, one easy formula that would reveal all. But there isn't; for the very simple reason that we have an enormous leeway to make up. But I think I can see one or two things that we can do to start with. At the top of my list would be the formulation of a theology of the arts, a way of thinking about them which did not begin from polarity or confusion of the two, but which set the arts in a theological context from the start. I keep going back to an essay of George Macdonald's. George Macdonald was the fore-runner of C. S. Lewis and Tolkien, in the field of fantasy or dream literature. One hundred and ten years ago he wrote an essay, "On Imagination," in a book called *A Dish of Orts*. "Orts" is a word whose meaning is known only to the members of course TH44 and to crossword puzzle addicts; orts are leftovers. Macdonald said that the image of God in men and women is to be found, not in their rationality, not in their ethical sense or their sociability, but in their *imagination*. In that statement, he was saying something about us, but more importantly something

about God. The God with whom we have to do is an imaginative God. We should have known it all along, for this is his world with its sunsets, its flowers, its majesty of sea and mountain and sky; he clothes the lilies of the field, the robins, the peacocks; he gives the lark its song; he gives beauty to the human form, the human face, the human character. Imagination is integral to his creativity as it was implicit in Jesus' use of parables in all his teaching. So, says Macdonald, if we are made in the image of that kind of God, our imagination and our creativity derive from him and they reflect him. Two consequences follow. Whenever we encounter human creativity in the arts, we encounter the image of God in action. Men and women may abuse that gift; they may try to deface that image, as they abused reason when it was made the core of the image. They may give us second-rate music, phoney art and doggerel for poetry. But properly employed, even when not in sacred music or sacred verse or sacred art, the arts are the image of God expressing itself, in a manner close to the action of God himself. The second consequence is this: we can never now leave the arts out of our faith, or service of God or our worship. It becomes as binding upon us to express our faith in and through the arts, as it is to express it in the solemn definitions of theology or the socio-economic structures of an implemented Christian ethic. So imaginative creativity is not something that we suddenly introduce into our thinking, service and worship. It is already there in the God we worship and in the image of God that we are. It is already there in the teaching and life of Christ. What is awaited is that it should be given full

expression, not in response to some passing fad in pop music, or in the form of second-rate poetry or poor art; but reflecting the glory, the beauty and the total integrity of that God who is our imaginative Creator, and who as our redeemer will make all things new.

There is another theological point: in the 31st chapter of Exodus we read of the Lord saying to Moses that he had called Bezalel, the son of Uri, of the tribe of Judah and filled him with the Spirit of God, with knowledge and craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood for work in every craft. Certainly the Psalms of David are the expression of that same creative Spirit of God. The New Testament does not pick up this Old Testament concept. Yet I wonder whether a generation which is rediscovering the Holy Spirit may not find him also where Moses and David encountered him, not only in the arts of the designer and craftsman, but also in the skill of the musician, the poet and the dramatist.

And finally, what about these dominant themes, these images which they say our culture has lost, and so has lost its soul. The culture may have lost them; but I think they are beginning to emerge in contemporary theology,

and are available for contemporary expression in artistic forms. These images, these motifs are: God the liberator who wills freedom and justice for all his creatures; God the Creator who wills that we restore his world to the purity with which it came from his hand; Christ the Reconciler who cares for our fragmented society, the broken-hearted, the dispossessed, the hungry; the Spirit of God, who opens our hearts to the grace of God and the love of our fellows; and that deep awareness that is coming to all of us, of the oneness of humanity, regardless of creed, or sex, or color, or race. These are the images that are as potent in our time as was anything that dominated the Middle Ages. But we have to declare them and declare them plainly and unequivocally. Otherwise we shall get the art, the music, the drama, even the buildings that we deserve.

A few years ago we were all reading a book by J. B. Phillips, *Your God is Too Small*. If we had to update it, the title now would have to be *Your God is Too Dull*; and we would want to find the answer in a new expression in our lives of that imaginative activity of God which gave to us the beauty of creation, the wonder of the Incarnation, and the joy of the Holy Spirit.

# The Leap Into Darkness

Sermon by CHARLES A. KELLOGG

*A member of the Class of 1957, Charles A. Kellogg died on June 28, 1976, in the nineteenth year of his ministry in Brookhaven Presbyterian Church, Long Island, New York. An alumnus of Harvard University (A.B.), University of North Carolina (M.A.), Princeton Theological Seminary (M.Div.), and the State University of New York (Ph.D.), Dr. Kellogg was a lifetime student of the Arts and a teacher in the Department of English Literature at Dowling College.*

THE precocious American philosopher, Mr. George Santayana, has had this to say in one of his books: "A good way of testing the calibre of a philosophy is to ask what it thinks of death." This is also a good way of testing a theology—what does it think of death? Of course, many people do not want to think about death at all, having concluded the whole subject under the heading of what is morbid, and therefore to be avoided as much as possible. However, it is doubtful if we can simply make up our minds to ignore the topic of death, any more than we can make up our minds to ignore such topics as birth, marriage, or work. All of these things are too close to us, too much a part of our existence, to be successfully avoided. And if it makes some of us nervous to think about death, that leap into darkness which all men and women must make by themselves, perhaps we shall resolve our anxieties if, instead of running away, we turn around and face the issue. What do you think of death? Or rather, what do you think of life after death?

## I

The reason this question casts its long shadow over the life we now lead is rather complex, though the shadow

itself is very well defined. For one thing, we all have some very unpleasant associations with the so-called funeral arrangements, such things as the swallow-tailed undertakers daintily dancing their ballet of death; the aroma of silence which has also a sticky, sweet taste; the ornate and somehow macabre casket; the dead roses in a cemetery; the cement receiving vault which is basically so futile, and which impresses us as a kind of prison, and we blindly ask, "But what if my friend, or what if I myself, wanted to get out?" It seems a shame of monumental proportions that our habits of recognizing death and burial have become so pagan. We won't object to paganism if it really does help the mourner, but it doesn't help. It simply impresses us with unpleasant associations, meaningless gestures which are not only horrible, but are meaningless—that's the worst that can be said for them. As an alternative practice, and a Christian practice, the body should be promptly returned to its earth, and then a memorial service in the church.

However, there are other reasons why death distresses us, especially the thought of our own death. It is a leap into darkness, a leap into the unknown and the essentially unknowable, and fear of the unknown is about the most



powerful fear any one of us can experience. It is surrounded with an impenetrable mystery, and it is somehow dangerous: More than this, and more significant so far as our present life is concerned, the idea of death, a final ending to aspiration and personality, puts a cold chill over our zest for life. We ask ourselves: whatever is the use of struggling or achieving if all shall be brought to an end, helpless and inevitably brought to an end, the annihilation of joy, the loss of possessions, the disappearance of sun and moonlight, fresh breezes and human laughter.

This conclusion of all into nothing casts a pall over our joy in life, unless . . . unless we have managed, while in the midst of life, to come to terms with death, to have gained some kind of an insight that saves us from its dreaded power. For example, what about immortality, what about some kind of life following death? It is obvious that all primitive peoples have believed in a life after death, but this universality or agreement among primitive peoples may simply be mistaken, and we might even expect that they are mistaken in view of the fact that they are primitive peoples, and we usually associate ignorance with the primitive. I, for one, find no reassurance in what primitive peoples have casually assumed. What we need, in terms of the scientific method of investigation, is some empirical evidence for life after death. And unfortunately, there is very little of this. There are, of course, the many, many reports which we receive from spiritualists (I mean mediums, as they are called), all of those who have been intensely interested in contacting the dead, and who claim that they are

able to do so. You will have to make up your mind about the value of their evidence. To me the spiritualist evidence is quite unconvincing, partly because I have never experienced it myself, but mostly because these reports are so wild. I agree with what A. E. Taylor had to say, when he pointed out that these alleged messages from the dead "display a distressingly low level of intelligence." Taylor observes that "they are mostly a medley of sentimental gush and twaddling sermonizing. If their authors are, as it is often alleged that they are, the great moral and intellectual heroes of our past, it would seem that the brightest prospect the unseen world has to offer is that of a gradual declension of mankind into an undying society of trivial sentimental bores."

Perhaps the labors of Dr. J. B. Rhine at Duke University are more promising in these respects, insofar as he seems to bring forth empirical evidence that bears the hallmark of scientific authenticity. We don't have the time to review his work, but for those who are interested, Dr. Rhine has published many books related to it, and these may be ordered at any bookstore. In substance he has demonstrated in the psychological laboratory that human beings are capable of attaining knowledge about present and future events, but arrive at this knowledge without the use of the bodily senses. The conclusion would seem to follow that human beings have some cognitive function which does not depend upon the body, call it a soul if you like, and it is quite conceivable, though not proved, that this cognitive function, since it does not depend upon the body,



will not die with the body. But apart from Dr. Rhine and that whole vague and shadowy group known as the spiritualists, there is little empirical evidence for a life which survives the death of the body.

## II

A far more promising approach, as Dr. Elton Trueblood has recognized, is that which is frankly inferential; that is: what is it reasonable to suppose about eternal life? Plato, of course, is the classic example for the use of this inferential method of inquiry. Human life promises more than it attains, and if death ends all, this human life is a mere fragment. Now when we find a fragment of a vase, for example, it seems fair to guess that the rest of the vase is in existence, even though we do not see it. In other words, what we do see of life, a mere incompleated fragment, would give us some idea of the nature of the part that is unseen. The philosopher, Immanuel Kant, also uses this inferential method, drawing the inference for life after death from moral experience. This argument points out that we, as human beings, are impelled to seek moral ends, and since the moral obligation cannot be fully realized in this life, it is a delusion unless there is a wider plane of existence. Kant argues that it would be a curious world indeed if persons were obliged to do what they cannot do. But, of course, we might reply to Kant that it is indeed a curious world. I'm afraid—and we all have to make up our own minds in such matters—I'm afraid that neither the arguments of Plato or Kant can be convincing, as no purely philosophical argument for eternal life seems

convincing, so long as it merely relies on man's reasoning powers. I think we might as well face this squarely—that there is no proof, and there is not even any reasonable evidence or inference, for life after death.

## III

Now let's take a look at some of the consolations which are offered to us in the face of death, and these consolations are frequently offered by clergymen although there is nothing specifically religious about them. Whenever death comes, one consolation is always the vast and brilliant company of those who have suffered the same fate. Misery loves company, and there is something comforting in the knowledge that this certain leap into darkness which we all must make, has also been made by the greatest saints, the greatest intellects, the greatest rulers which the world has known. There is some consolation in realizing this, but unfortunately there is also an anxious disappointment, for like falling in love, dying is an intensely personal experience, and always glaringly unique for the person who understands that this he must do quite by himself. A second consolation, to which I do not personally give much stock, is the notion that death will be a rest from the labor and sorrow of life. Probably this is not a consolation, but a horrible prospect, for the vast majority who have loved life and loved its struggles. And a third consolation, although not specifically Christian, is that we pass by death to immortality, that indeed we must die, for eternal life cannot succeed until we have departed from this world. Of course this is very close to the Christian

point of view, and yet it differs radically insofar as it postulates an indestructible soul within each person, a soul that blithely passes by the fact of death and never really experiences death at all. The Christian teaching rather asserts that the whole person undergoes death, body and soul alike, because if there is some permanent aspect of man, the soul, which never dies, then man has no need for God to save him. He is automatically saved by something which already inheres within himself, the indestructible soul. Christianity says that the whole person dies, is utterly annihilated. Christianity insists, therefore, on the stark and absolute horror of death, with no hope for escape, and really no possibility for a rational hope or optimism to console us. We may as well face the worst that can be conceived of death, and then, having admitted the darkness of despair, perhaps we shall be in a new position to reach out for the true light in the midst of darkness, the true light which lighteth every man and woman in this world.

#### IV

Here is the Christian point of view. The whole person dies, and there is nothing which can save him or her. But the whole person may also be resurrected, through the power of God Almighty. God created us the first time; he can certainly do it a second time. But the point is that God must do it. It does not follow that he *will* do it, but if there is to be any life after death for any one of us, it must come through a resurrection at the hands of God, a new beginning. There is no automatic survival.

The Christian point of view is also

rather inclined to ignore the whole issue of death. That which looms heavily in our minds and spirits does not appear very large at all in the minds of those who are most committed to God. St. Paul seems only to speak of death when he is pressed to it by others. Jesus said very little about death. Their relative silence would suggest that those who have most faith and trust in God are no longer baffled or sufficiently aroused by the idea of their death. They cannot prove life eternal, but they know God, and knowing God, they seem to feel that life eternal is an obvious corollary to this God who has power, who has love, who has a plan for the world and for each individual life. True, they too must make the leap into darkness, but their attitude is well expressed in the little poem by Whittier:

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

Also, it is well expressed in this brief prayer which is said to have been composed by the venerable Samuel Johnson:

And while it shall please Thee to continue me in this world where much is to be done and little to be known, teach me by thy Holy Spirit to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted, let me serve Thee with active zeal, and humble confidence, and wait with patient expectation for the time in which the soul which Thou receivest, shall be satisfied with knowledge.

Beyond this faith in God we cannot go. Let me conclude then with a quotation from Dr. Trueblood:

"If God really is, such faith, though

it is the faith of a little child, is wholly reasonable. If God is not, the world has no ultimate meaning anyway, and the question about immortality is not worth asking."

# Liberation and Oppression

Sermon by **DIOGENES ALLEN**  
at Easter Vigil, 1976

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THE event of the Exodus, which includes the crossing of the Red Sea, has meant different things at different times to different people. In recent years it has become a symbol of liberation from oppression. Some political theologians have used it as a basis for their claims about the meaning of history. God, we are told, breaks the set-mold of an established order and leads his people out into a new future. For a while this apparently meant revolution: to be on God's side was to be for revolution. Then it got modulated to a softer key and was called evolution. Finally, it has become liberation. And of course everybody is for liberation, because everyone thinks of themselves as oppressed, everyone thinks of themselves as a victim. Something or someone oppresses them—from the super-ego to the system. Even when they live on Library Place they suffer from oppression; just consult the letters to the editor on the school budgets and the specter of socialism.

To the writers of the Gospels of Matthew and Luke, the event of the Exodus has the intimations of another event: that of baptism. Their Lord was baptized by John. So they looked on the crossing of the Red Sea as a baptism of Israel. Israel didn't know it was a baptism, any more than infants who are baptized nowadays realize what is taking place. But that is how these New

Testament writers understood that crossing through the waters. They saw in it a parallel to the life of their Lord.

This may seem a bit far-fetched, at least at first sight, but allusions to the Exodus are very strong in the New Testament accounts of Jesus' baptism. We find, for example, that Israel passed through the water and then wandered in the wilderness for forty years. We find in the New Testament that Jesus immediately after his baptism was led by the Spirit into the wilderness. There he fasted for forty days and forty nights.

These parallels thus suggest that there is a connection between the Exodus and Jesus' baptism, but they also suggest that we had better be cautious when we talk about liberation on the basis of having passed through the waters—whether of the Red Sea or of baptism. To be delivered from Egypt did not mean the Hebrews had reached the Promised Land. It meant that they were in the wilderness—where they had to wander—both physically and spiritually. So too Jesus after his baptism was in the wilderness and became exposed to powerful temptations. To pass through water—to be cleansed, to be delivered—in both cases is followed hard on by a trial in the wilderness. Liberation does not drop into your lap as soon as an oppressor is left behind.

It is nonetheless true that something of decisive significance has occurred in



these events; the situation is now different. This is evident to us in lots of ways. For example, when the scripture says Jesus fasted forty days and nights, we have a clear warrant to view the ministry of Jesus which is about to begin as a definitive event that divides all that went before from all that is to follow. The number forty is the clue. You see it in the case of Moses who fasted forty days and forty nights when he was on the mountain to receive the Law. The reception of the Law was a decisive event: it marked a new relationship between God and this people. In the time of Noah it rained forty days and forty nights; the past was washed away in the flood and a new start for mankind was inaugurated. The Exodus which involved forty years of wandering was what made Israel a nation; before it they were not a people. Each of these Old Testament events marks a major change in man's relationship to God. Forty is a symbol of a decisive change about to occur. So when Jesus upon his baptism fasts for forty days and forty nights just before he begins his public ministry, we are given a signal that his baptism and temptation mark a decisive change.

In each of these events "forty" and "water" are signs of a new beginning; yet in none of these events do we get liberation. They are decisive events; they are events where the flow of time is broken, but we do not receive liberation. Instead we are given over to trials—the Jews in the wilderness and Jesus in the wilderness face temptations. Passing through the waters brings them up against temptations—temptations which must be met, endured, and conquered before one can enter the Promised Land. Liberation is

to be had by victory over temptation. It is not to be had merely by passing through water.

Jesus faced three temptations: to turn stones into bread; to be saved from harm by God's special protection; to attain power by worship of Satan. He triumphed over all three.

The Jews in the wilderness succumbed to all three. They were hungry and demanded food. They were afraid of dangers and wanted to go back to Egypt. They indeed got their manna in the wilderness, and Jesus in John 6 is reported to have repudiated the bread Moses fed them with, "Your fathers ate the manna in the wilderness, and they died." When Moses was on the Mountain, Aaron fashioned for them a golden calf, and they worshipped it.

Their descendants indeed made it to the Promised Land, but it was rarely a place flowing with milk and honey. They had the land, but hardly the glorious liberty of the children of God.

How have we in our land fared with the temptations? Have we as a people endured the temptations of bread—or in our case since most of us are hardly to be numbered among the hungry—how have we fared with the temptation of the goods of this world? What would it be like to seek first the Kingdom of Heaven? I don't know; it is outside my experience. I'm sure it is outside the experience of this society as it tears the earth for all its worth, and certainly we begrudge a distribution of the goods of this earth.

And of course it could never be God's will that our nation fall because it has so many churches in it. Israel had the Temple and with a holy of holies, but that did not seem to deter the Lord. And we have the appalling



spectacle of the name of God being called upon by public officials every time another grand jury indictment is issued.

Perhaps the surest mark of whom we worship is our method of establishing worth; our worth or significance is measured in relation to others—how many we stand above. That is the kingdom of Satan.

We have this land, one which indeed flows with milk and honey, but we no more than Israel have the glorious liberty of the children of God.

He, who was baptized in the waters of the Jordan and went into the wilderness, was able to overcome the temptations. He blazed a trail through the

wilderness. He pioneered a path to the Father. That is our hope: the one who did it. We follow him because he is the way to the Father.

And what is it to follow him? It is to love him—to be attracted and drawn by what we see in him. It is not to be led away from him by a love of goods, by a desire for protection and signs, by a love of having status above our fellows. They are the thorns which choke, the heat that withers, the hardness of heart that destroys the love we bear for him.

We are to love him. That binds us to him and that *alone* can lead us into the glorious liberty of the children of God.

# Scripture Reading in Worship

An Incarnational Event  
by DALE I. GREGORIEW

WHAT is so essential about the reading of Scripture in public worship? Is this longstanding tradition merely a leftover from the past or does it have meaning for our day?

In the early days of Christendom and indeed until the twentieth century, a major reason for oral reading was the matter of literacy. The ability to read was limited to a privileged few because of the attitudes about education and the availability of printed matter. The Scriptures were manuscripts in cloister and manor house prior to the sixteenth century. Following the Reformation, the matter of availability evolved into the question of literacy.

In the twentieth century Western world, we are a reading people. In America the daily newspaper is the most commonplace example of our literacy, and only recently in our society have we begun to make traffic signs for those who do not read! Gutenberg's movable type printing press has essentially removed one of the major reasons for oral public reading. However, that has gone nearly unnoticed when theological reasons for public reading are considered.

## *Reasons for Reading Scripture Aloud Publicly*

Public reading of Scripture has been a rich part of the tradition of Christian worship. Oral reading is a unifying factor in that all persons present are pre-

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sented with the same Bible passages at the same time. The reader places a single emphasis on the material being read. The chance of selective perception is somewhat reduced. The place of Scripture in a symbolic way is demonstrated by the oral reading in worship. A teacher was asked by her son why she wore the academic regalia and participated in a graduation ceremony. Her response cited the importance of symbolic rites of passage. Likewise as we read the Scriptures orally in worship we give it symbolic emphasis by its presence. Another reason for public reading of Scripture is what it obtains as an educational method.

The overwhelming factor, however, for reading Scripture orally in public worship is the dynamic character of the Word of God. The Word of God is conveyed in and through the words of Scripture. Therefore, the major reason for public reading of Holy Scripture is that it is an incarnational event. In the reading, both the reader and the hearer are confronted by and involved with the living Word of God which calls, gathers, enlightens and sanctifies God's people. The one who reads receives into his life and language, and expresses through them the revelation of God—God's Word to his world. The hearer is confronted by the Word of God in the expression of one of his own kind of creatures! With a thesis such as this, the imagination opens a myriad of pos-

sibilities for the power of the Word through human interchange. A few years ago, I had the privilege of ministering to a woman of great faith as she struggled and lost her life due to cancer. She contracted the fast growing kind that literally eats up life in a few months. She was a woman of truly great faith, endowed with one of the most beautiful spirits of patience and courage I have ever seen. I was at her bedside with her family the evening she died. Later that same evening I sat with her family at the kitchen table sharing the grief that the death of a mother and grandmother brings. I read several passages from the Bible to that family. They were Scripture passages which expressed grief, loss, comfort, promise, and hope. The Word of God came to life through the oral reading in a most powerful way.

*The Dynamic Character of the  
Word of God*

Karl Rahner, S.J., has edited a book including an essay by Heinrich Schleier, "The Chief Features of a New Testament Theology of the Word of God."<sup>1</sup>

The basis of all speaking about the Word of God in the New Testament is the datum that God Himself became "flesh" in His Word. (John 1:1,14). God "expressed" Himself (John 1:18) in the Logos that "became flesh," that is, in Jesus of Nazareth. God expressed himself definitely in the person and history of Jesus. It was with Jesus that the Word, to which creation is indebted, entered history and it was with Him that the Word of God's covenant

with Israel was fulfilled in history. The event of God's Word took place in Him.<sup>2</sup>

God's Word is always the Word of God in the words of men, and the words of men as the Word of God is in the historical sense, the Word of God. This is implied in Luke 10:16 "he who hears you, hears me."<sup>3</sup>

It is through this Word, God's Word in the words of men, that the one who speaks in it through men, is made present to men. It is in this Word that His salvation comes to meet men, His salvation which is at the same time their salvation.<sup>4</sup>

Schleier's point is that the Word of God is dynamic. It is moving and power-laden in opposition to the static nature of idle talk. This is based on the nature of the incarnation; God in the midst of people, as one among them, and as one of them. The highest revelation is the historical event of Jesus of Nazareth. That historical event can come alive in the present through the interchange between and among persons when Scripture is read. In public reading of Scripture the reader brings his life to the Word of God (or is brought to the Word of God), and the Word uses that life, in that situation, to reach still others.

Luther frequently wrote and spoke of the Word of God coming to man both externally and internally. He contended that the two means are distinguishable but not separable. The external Word is that which is spoken, written, or sacramental. The internal Word, is the work of the Holy Spirit.

<sup>2</sup> *Ibid.*, p. 9.

<sup>3</sup> *Ibid.*, p. 13f.

<sup>4</sup> *Ibid.*, p. 14.

<sup>1</sup> *The Renewal of Preaching: Theory and Practice.*

For Luther, the primary form of the external Word is the spoken Word. The apostolic Word is basically a spoken word, written down of necessity to preserve it from false teachers and heretics. The Old Testament is for Luther a written form of the Word, whereas the New Testament is primarily the apostolic Word. Luther once said: "[The Gospel] . . . is properly not something written down with letters in a book, but more an oral proclamation and a living Word."<sup>5</sup> Public reading of Holy Scriptures car-

ries the potential that God, through his eternal Word, incarnate in Jesus of Nazareth, takes hold of our lives as we read, touching the lives of those who hear our words. The public reading of the Bible is no longer a mere recitation of words, but an embodiment of the nature of God's revelation—one more actualization of the Incarnation in the concrete *historical experience of God's people*.

<sup>5</sup> Paul Althaus, *The Theology of Martin Luther*. (Fortress Press, 1970, p. 73).



# Eulogy

delivered at Memorial Service for  
The Reverend Edler Garnet Hawkins, D.D., LL.D.

(1908-1977)

in Miller Chapel, February 1, 1978

by

James Hasting Nichols  
Academic Dean of the Seminary

WE are gathered today to give thanks to God for our brother Edler and his life among us.

When he joined this faculty eight years ago, Dr. Hawkins was already a senior statesman of the church, a pastor at St. Augustine's for over thirty years, a former moderator of the General Assembly of the Presbyterian Church, a member of the Central Committee of the World Council of Churches. Dr. Hawkins brought to Princeton with him all this experience and accumulated wisdom and friendships. And it would be appropriate to dwell on these achievements and services.

Here at Princeton, however, we have had some special local relations and debts to Dr. Hawkins to remember. He came at the time of the student revolution of 1969-70 to be Princeton's first black professor and director and coordinator of a new black program. For nearly a decade he has guided and counselled that undertaking, teaching this faculty and this school more than we can readily say. There had been black students here, of course, in the 19th century, beginning even in the days of slavery before the Civil War. But never before the last decade was there a substantial social and cultural black presence at Princeton, of a score or more of students, and several black faculty members, both visiting teachers, and full-time faculty. Like many other schools at the time Princeton Seminary launched out into unknown waters both in community life and in curriculum, seeking with its solidly white faculty to provide what was essential to prepare black ministers. It was Edler Hawkins, more than anyone else, who on the one hand shook the faith of some of us on the faculty that a 19th century Scottish parson was the only viable form of ministry, while on the other hand he restrained some of our more impatient students from burning the place down.

In his courses Edler provided our students, black and white, with a unique window on the pride and agony of his people, as he presented the literary and dramatic voices of black America in his courses on black theater and literature. This has been a genuinely unique contribution to the range of perspectives and disciplines often called "black studies." Here Dr. Hawkins' decades of ministry in Harlem were put under contribution, and the many personal contacts he had established with black actors and writers.

He was also always a pastor and counsellor, again to both black and white, and a model especially of inner city ministry and its broader range of ministerial

roles and functions. Dr. Hawkins had been a community leader in Harlem in housing, employment and education and knew the ropes in these respects and in many others. As with Martin Luther King, Jr. he saw the local struggle for justice as part of a world struggle. All these dimensions came out in his counselling, and in his coaching of preaching sections.

Dr. Hawkins' persistent prodding, again, was a significant factor in the series of conferences held in the early 70's with various faculty departments and areas, Biblical, theological, sociological, in which black students formulated the inadequacies they perceived in a curriculum which to them consisted almost entirely of "Anglo-Saxon studies." We did not solve the problem, and I am not sure that major changes were effected, but at least many of us realized more clearly how subtle and difficult these matters are. Through debates like these many of our black students moved from the exclusive outlook of black nationalism to a conscious cultivation of a "multi-ethnic" perspective, and many of our teachers came to share the same aspiration, even while increasingly aware of the great difficulty of being an effective teacher in more than one cultural context.

We will miss Edler Hawkins in this kind of enterprise and many others. We will miss his resourcefulness, his wisdom, his pastoral sensitivity, his tenacity, his Christian faith. We can be proud and grateful for the time he gave to us. And we will honor his memory best by serving the causes he held dear and our common Lord.

# Memorial Minute of The Faculty of Princeton Theological Seminary

Edler Garnet Hawkins was born on June 13, 1908, in the Borough of the Bronx, New York City. He was an ordained servant of the church for all his adult life. Especially noteworthy in his ministry were his thirty-one years of pastoral leadership in the St. Augustine Presbyterian Church in the Bronx, his moderatorial leadership in the 176th General Assembly of the United Presbyterian Church in the USA, and the leadership he gave to the World Council of Churches as a member of its Central Committee. For the last seven years he shared our ministry in the theological education at Princeton Theological Seminary.

It may be that the experiences we had with him could be best understood as functions of his humility. He was a teacher who was eager to be taught; an innovator who respected tradition too much to treat it cavalierly; a gentle man who could look at folly, pomposity, greed and meanness without ascribing evil to others which he would not claim for himself, nor claiming virtues which he did not see in others.

The title he held among us was Professor of Practical Theology. How apt! It was his bias, passed on to too few generations of students, that theology is what one practices in one's life—whether one is hurting or being hurt. In a manner that came very close to defining the meaning of revolutionary spirituality, he gently kneaded together vision and pragmatism, prayer and politics, the "pastoral" and the "prophetic." He had a vision of a new church, a new world, and a new humanity which he craved that we should share.

The students for whom we and he shared responsibility found him available, unpretentious and wise. To some of them the fact that he was a leader and statesperson in the denomination and in the church at large gave reassurance that institutions can be grace-filled instruments of change and ministry. With infinite patience he would support those who painstakingly recreated plans which had never worked before but were new to those who resurrected them. He seemed little concerned that things be done in ways that were dear to him. He challenged each person to be true to himself or herself in response to the call of God.

Edler Hawkins was an eloquent and persuasive Christian interpreter of the Black experience in this country. In part, his ministry was the nurturing of younger Blacks who struggled, each in a unique way, to come to a creative response to that condition. Perhaps because he was so sure who he was, he was able to mix his life meaningfully with so many other lives very different from his own. His quiet and humane intervention in the lives of Asians, Africans, Europeans and white American men and women certified to many of them the reality of forgiveness and the possibility of reconciliation.

Once he touched you, he never let you stand alone. Through a voluminous cor-

response he reached out to persons in ministry in every area of the church's life. Each Christmas he and his wife Thelma sent out close to two thousand hand-addressed and annotated greeting cards. Last year would not have been an exception, although his health would have dictated otherwise. On the Fourth Sunday in Advent in the year of Our Lord nineteen hundred and seventy-seven, while addressing Christmas greetings to his friends, Edler Garnet Hawkins suffered a fatal heart attack.

He lived in that joy-filled confusion of tenses which is the privilege of those with faith in a remembered future. Because he had that faith, and because he loved the spirituals of his people, he might have greeted Death's Angel humming:

Gonna lay down my burden,  
Gonna shoulder up my cross,  
Gonna take it home to my Jesus—  
Ain'a that Good News!

Respectfully submitted,  
Freda Ann Gardner  
Daniel Leo Migliore  
Geddes Whitney Hanson



One Hundred and Sixty-Sixth Annual  
Commencement

MAY 31, 1978

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in the Chinese Church During the Anti-Christian  
Movement in the 1920's*

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DISSERTATION: *The Setting and Argument of Romans 1:18-3:20;  
The Empirical Verification of the Power of Sin*

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1968; S.T.M., 1970DISSERTATION: *The Concept of History in the Social Ethics of Jacques  
Maritain*



## AWARDS

*The Fellowship in History*

PETER MICHAEL ARGES

*The Graduate Study Fellowship for the Parish Ministry*

LOIS JEAN WHITE GILLASPIE

*Prizes on the Samuel Robinson Foundation*

JERRY DALE ANDREWS

CATHERINE CORA SNYDER

CYNTHIA ANN CEARLEY

JOHN DAVID SWEET

CATHRYN LUCILE CUMMINGS-BOND

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*The Mary Long Greir Prizes in Speech*

*First*, CAROL ANN FOSTER KERBEL

*Second*, ROBERT JAMES JACOBS

## BOOK REVIEWS

*Daring Prayer*, by E. David Willis.  
John Knox Press, Atlanta, Ga., 1977.  
Pp. 157. \$6.95.

Prayer is probably one of the most overlooked areas in theology. There are many popular works on prayer, but there are few books that treat prayer as a serious and central part of Christian theology. David Willis' book goes a long way in helping overcome this as it is his intention to recover the importance of prayer for our lives as well as our theology. For Dr. Willis' contention is that no theology can be substantive that is not informed by as well as forming the Church's life of prayer.

Willis' central claim is that if we are to recover the boldness of Christian prayer we must recover "a taste for God's fidelity, taking delight in his promises. This is the process of discovering again and again our identity in the story of God's faithful dealings with his people." Therefore there is a crucial correlation between Christian identity and daring prayer as prayer is the way we articulate our identity as members of a community with a particular story and set of expectations for the future because of that story. When we forget that story we also literally forget how to pray and our prayers become self-centered.

Christians thus do not believe in prayer for our trust cannot be in prayer, but in the one of which we pray. What is "daring" about prayer is exactly that Christians have been given the confidence that the God to which they pray can be trusted. To refuse to pray because we fear putting God to the test is an act of bad faith as God has put himself to the test through the creation of the church. Thus timid prayer that seeks to protect God's glory is presumptuous as God commands us to pray boldly by establishing the relationship to us through the historical presence of Christ and the church.

Even though we cannot get our identity as Christian people through prayer, without prayer we cannot recognize that identity. For if we do not pray we cease to rehearse our God-given membership in his people. As such

prayer is an exercise of faith as the latter is informed trust that is tied to the story of God's fidelity. "Faith is trust that God himself is behind the story and that we, too, are personally part of that story. Our sense of identity emerges when we accept our part in that story and when we trust the new self-image which comes from that acceptance." Thus prayer is the way that we learn to share in that particular narrative that makes the Christian people what they are. We do not pray because it will do "something for us," but because it is something that we, who share Christ's identity, do.

To pray in this manner, however, means that we must be taught to pray. For prayer is common to all people, but what is important is that we know how to pray rightly. That is we must pray in a manner appropriate to the God that has given us the confidence to call upon him in the first place. Thus Willis turns to the Lord's Prayer as the exemplification of how Christians should learn to pray. For the trust that sustains Christian prayer also has a content concerning the nature of God, about ourselves in relation to God, and about the world which surrounds us and into which his kingdom is breaking. In other words the Lord's Prayer trains us to pray by structuring our beliefs rightly to trust in the kind of Lord who asks us to address him as "Our Father."

I cannot try to summarize in this short review Willis' excellent treatment of the Lord's Prayer, but I think it is bound to give anyone fresh and profound perspective about what it is that we do when we pray the "Our Father." For Willis helps us recapture the radical nature of this prayer whose very familiarity has tended to dull us to its fundamental implications. For example, Willis reminds us that we have the boldness to call on God as father only because it was Jesus who knew him as father. Living appropriately to such an address, moreover, means that it is not enough to treat other humans with dignity, but rather that God must be honored before all other human relationships. Thus no family can be sustained by prayer except as it recognizes through this prayer that as a family its existence depends

on loyalty to a higher cause. For by praying this prayer all "fathers" are put in their place, namely that their and our existence is secured only by being part of God's family.

Willis recognizes, therefore, that the Lord's Prayer is a political prayer that has vast implications for how Christians should confront those powers in our existence that refuse to acknowledge God as the father. He fails, however, to show how our prayer helps us make discriminating judgments about how we are to confront those powers. He simply assumes that our prayer leaves us free to support selectively and contextually a variety of politicians and economists, but I suspect that the implications of our prayer for the kingdom require more than that. For the implications of God's rule requires us to confront more critically all those who in the name of good and human stability live as if there is no God.

In that respect I find Willis' claim that prayer does not change things but changes people who change things to be insufficiently analyzed. For surely it is part of the trust that Willis describes so eloquently that Christians believe that God works not only through history and nature. Thus in spite of Willis' affirmation that the cross is not an inspiring instance of natural altruism and that liberation and redemption rest on God's deliberate, costly act, he tends finally to "naturalize" prayer by making it confirm what is explicable in human terms.

Nonetheless Willis' book is the most serious attempt to provide a theological account of prayer that we have had for some time. His rooting prayer in narrative of God's fidelity in Christ strikes me as fundamentally correct. I look forward to his further development of that theme.

STANLEY HAUERWAS

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*Karl Barth: His Life from Letters and Autobiographical Texts*, by Eberhard Busch. Fortress Press, Philadelphia, Pa., 1976. Pp. xvii + 569. \$19.95.

We do not have, and perhaps for many years will not have, a definitive biography of Karl Barth comparable in scope and in in-

terpretive depth to Eberhard Bethge's biography of Dietrich Bonhoeffer. Until such a work appears, Eberhard Busch's *Karl Barth: His Life from Letters and Autobiographical Texts* will serve as an excellent introduction to the incredibly rich life and work of this theological giant of the twentieth century. Busch, the secretarial assistant of Barth during his last years and now the curator of the Barth archives in Basel, tells the story primarily in Barth's own words. He draws not only from the vast body of Barth's published works but also from many unpublished letters, diaries and notes of personal conversations. The result is an engrossing volume.

Several characteristics of Barth are vividly etched in these pages. He was *von Kopf bis Fuss*, a total theologian, wholly and intensely dedicated to the theological task in service of Jesus Christ, the living Word of God. His teaching, writing and dialogue with others were characterized by remarkable vigor and utmost concentration on the subject matter. As Bonhoeffer put it, Barth was "all there" in his theological work and indeed in all of his undertakings.

The productivity of the man is staggering. He wrote the epoch-making second edition of the *Commentary on Romans* (over 500 pp.) in only eleven months. The massive *Church Dogmatics* with their more than 9,000 pages (nine times the length of Calvin's *Institutes* and twice the length of Thomas Aquinas' *Summa Theologica*) required unswerving commitment and discipline. During the course of a semester in Basel, he had to complete "at least eight manuscript pages of extremely complicated thought each day, in a state ready for the publisher."

Barth was, however, anything but an academic hack. Brilliant, provocative, always ready to swim against the prevailing theological and cultural currents in the name of the Word of God, he attracted many friends and made many enemies. His theological breakthroughs did not come easily. Early in his career he experienced doubt about himself and uncertainty about the proper method for theology. Invited to be the Professor of Theology in Göttingen, Barth could not imagine that he would be anything but a failure. "No one has been more plagued than I with the questions: 'Can I do it?' 'How

shall I do it?" In later years, confident of the correctness of his radically Christocentric approach, he described theology as "the most beautiful of the sciences." Even for the later Barth, however, theology involved continuous struggle, hard work, and the willingness to start all over again.

Busch's work also brings out clearly how politically engaged Barth remained throughout his life. During his ministry in Safenwil, he gained notoriety as the "red pastor" because of his advocacy of the cause of local factory workers. In a lecture from this period he argued: "A real Christian must become a socialist if he is to be in earnest about the reformation of Christianity. A real socialist must be a Christian if he is in earnest about the reformation of socialism." Of course, Barth was never a political theologian in the sense of using theology as the rationale for a particular political program or party. Nevertheless, his theology was indelibly political in the sense of attempting to set the whole of human life in the light of the lordship of Jesus Christ.

Barth's political activity was most conspicuous during the turbulent years in Bonn when he led the confessing Church to take its memorable stand at Barmen against Nazism. The political dimension of Barth's lecture, "The First Commandment as a Theological Axiom," is unmistakable when one reads it with the awareness that it was delivered in the very first days of the Third Reich. Similarly, the political meaning of Barth's famous lecture, "Gospel and Law," is greatly sharpened when one remembers that it had to be read to the congregation on Barth's behalf by a pastor in Bremen, and in the presence of secret police, since Barth had been forbidden to speak in public in Germany.

In the relative safety of Switzerland, Barth did not cease to speak out on political issues: against the Nazi regime, for the reconstruction of Germany after the war, against German rearmament, against nuclear weapons, against the self-righteous anti-communism of the West. During the war years, he was once instructed to "speak theologically, but please not politically." He refused to comply, considering this directive to be "an attack on the Reformed Confession." Busch shows that not infrequently an "indirect connection" between Barth's theological reflections and current political issues may be discerned in the

*Church Dogmatics*. Thus, Barth wrote the section in CDIII/4 on "honor" which does not need to defend itself just when he was coming under attack by the Swiss press for being a communist sympathizer. The paragraph in CDIV/3, "Jesus is Victor," was an indirect comment, according to Busch, on the Soviet invasion of Hungary. Jesus is victor, but his way of victory goes through Gethsemane and Golgotha. Barth himself authorizes a practical and political reading of the *Church Dogmatics*: "The *Dogmatics* have emerged not only from my studies but also from a long and often difficult struggle with myself and with the problems of the world and of life. So if they are to be understood properly, they should be read not only with theoretical interest, but in an attempt to join me in the response to practical issues which has been my concern over all the past years."

Whether readers have much sympathy for Barth's theology or not, the sheer humanity of the man will impress them. Barth said yes to life, the arts, travel, nature (he was a good horseman and enjoyed mountain-climbing), friendship, stimulating conversation, laughter. His love of Mozart's music is common knowledge; perhaps less well-known is the fact that he was a fan of the "immortal Marlene Dietrich." Barth writes playfully: "I don't know where she will have a mention in the *Dogmatics*—perhaps in eschatology because she is such a borderline case?"

Barth had a marvelous sense of humor. Irritated by Gogarten's preoccupation with methodology to the neglect of constructive theology, Barth asked: "When will you stop cheese-paring all over the place and get down to the cheese?" During a visit to Paris, Pierre Maury and Barth celebrated French cooking as a "devastating refutation of materialism." In Britain Barth discovered that it was difficult to be cross with anyone or to make them cross at you "unless you virtually commit atrocities." Often Barth's humor was directed at himself. Regarding the fate of his eleven honorary doctorates, he was certain that in heaven they would all have to be handed in at the cloakroom. At an international conference, he was praised by the Soviet delegation as a revolutionary, "although I was noticeably handicapped by the flu." Measured by Barth's own tongue-in-cheek definition of the human creature as the



being who laughs and smokes, he would surely qualify as one of the more successful members of the species.

On the still more personal side, Barth's relationship with Charlotte von Kirschbaum, his close companion and collaborator on the *Church Dogmatics* for many years, caused deep tensions and anguish within the Barth household. Busch does not try to conceal the offense which many people took because of "Lollo's" presence in Barth's life and later even in his house. However, no attempt is made to exploit this matter in a sensationalistic way. According to Busch, "Barth did not hesitate to take the responsibility and the blame for the situation which had come about."

For almost half a century Barth was a formidable figure in theology, church, and politics. He traveled and lectured extensively, including a memorable visit to the United States in 1962. He conversed and corresponded with hundreds of academic, ecclesiastical, political and cultural leaders of his time. His comments about many of these figures add a bit of spice to the narrative. Barth remembers Wilhelm Herrmann, who "was not ashamed of the gospel"; Emanuel Hirsch, "a learned and acute man," but "a German nationalist to his very fragile bones"; John Foster Dulles, who was "cold and inattentive"; Billy Graham, a "jolly good fellow" but in the pulpit a "madman" who presented the "gospel at gun-point."

Busch's account is of course one-sided. We see events, controversies, other people only through Barth's eyes. No doubt other participants saw matters somewhat differently. Even with this limitation, however, the work of Busch is of great value. It offers, from Barth's own perspective, the necessary biographical and historical data which enables one to understand his writings in their proper setting; it provides a convincing portrayal of Barth as a combative, joyful, unique human being; it gives the reader a sense of the simplicity of Barth's faith as well as the scope and depth of his theology. Notable also are the brief but skillful summaries of many of Barth's major essays and books which Busch weaves into the narrative.

Barth did not want to found a school. He felt uncomfortable with "Barthians." His legacy is not a house to live in but a way to follow. To friends in Japan, he wrote: "Do

not accept anything from me without testing it. Measure everything by the Word of God, the sole truth, which is our judge and our best teacher. You will understand me correctly if you allow what I say to lead you to what *he* says. A good theologian does not live in a house of ideas, principles and methods. He walks right through all such buildings and always comes out into the fresh air again. He remains on the way." There are signs that some of the younger theologians are rediscovering Barth as a "good theologian." The volume by Busch will ably promote this rediscovery.

DANIEL L. MIGLIORE

*Reaping the Whirlwind: A Christian Interpretation of History*, by Langdon Gilkey. The Seabury Press, New York, N.Y., 1976. Pp. 446. \$17.50.

In this book Langdon Gilkey makes an important contribution to the continuing discussion of eschatology and history, especially as it relates to the political dimensions of Christian faith and the possibilities of hope within history. Quite likely, the book will be spurned by some liberation theologians as one more example of western ideology, but that will be unfortunate. Gilkey takes seriously the claims of liberation theology, but his appreciation is tempered by the conviction that the theological giants of the past generation, particularly Reinhold Niebuhr and Paul Tillich, must be reckoned with in any attempt to formulate a theological interpretation of history. In the broadest sense, therefore, the book is Gilkey's attempt to forge a synthesis between the tradition of Niebuhr and Tillich, on the one hand, and that of the more recent eschatological-liberation theologies, on the other. It is a risky enterprise, but I think it comes off rather well.

The fundamental problem with the eschatological theologies, according to Gilkey, lies in their inability to speak intelligibly of God's relation to the present. Although Gilkey's critique is overdone, the basic point is well taken. A God who creates "from the future" has as much responsibility for *this* present as any future present. The eschatological hope, therefore, for a future liberating action of God is credible only if we are able to speak meaningfully of God's action in the present.

To use more traditional language, eschatology (God's work in and from the future) presupposes providence (God's purposive work in the world at large).

The attempt to articulate a doctrine of providence begins with an ontology of history, which Gilkey, like Tillich, believes is both possible and necessary. However, Tillich's categories of self and world are too static for this task, and Gilkey opts for the more dynamic Whiteheadian categories of freedom and destiny. Thus history "moves" and is experienced in this interplay of freedom and destiny, this bringing together of the historical given with the actualization of new possibilities. In a move very similar to that made in his earlier *Naming the Whirlwind*, Gilkey argues that our experience of history, especially as manifest in political action and political judgment, is inexplicable apart from some principle of ultimacy. Hence it appears that the horizon of history "as we experience it in communal life is not as 'secular' as our age . . . has supposed." The implication is that an adequate interpretation of history must be a theological interpretation.

Under the conditions of actual existence, however, one is aware also of estrangement, the warping of freedom and destiny and their transformation into sin and fate, respectively. It is here that the relevance of Christianity appears, for if one is to continue to affirm that history does have meaning, then natural theology must be superseded by kerygmatic theology, i.e., the ontology of history must give way to the symbols of judgment and redemption. This move is not to be interpreted as part of one long argument, and Gilkey's "Interlude on Method" in chapters 5 and 6 symbolizes and gives emphasis to the methodological shift between the phenomenology of history in Part I and the Christian interpretation of history in Part III.

In Part III, after analyzing the view of providence in Augustine and Calvin and exploring the elements of the modern historical consciousness, Gilkey offers a critique of the understanding of providence in nineteenth century liberal theology, twentieth century Krisis theology, and the recent eschatological theologies. From this critique evolve certain principles that are woven into the constructive argument of chapters 10-12. The basic thesis is that each of these theological move-

ments oversimplified its interpretation of history by allowing one symbol of God's activity in history to eclipse the others: Liberalism focused too exclusively on providence, Krisis theology on Christology (Incarnation), and eschatological theology on eschatology. Gilkey argues that a theological interpretation of history that does justice to the way history is actually experienced must maintain a balance between these three primary symbols.

The symbol of providence is explicated by Gilkey in terms of Whiteheadian metaphysics, slightly modified. Tillich-like, he suggests that God be understood, not as one cause among others, which would thereby abrogate the naturalistic principle of causation or explanation, but as the ground of existence, the necessary condition of freedom and destiny. God is both the principle of continuity in historical process, the one who unifies the modes of time and carries "forward the total destiny of the past into the present where it is actualized by freedom," and the ground of possibility and therefore of human freedom. The interpretation of providence in terms of ontological structures alone, however, cannot deal with the reality of sin which distorts that structure. Thus providence is also experienced, as in the Old Testament prophetic model, in the cycle of judgment and renewal, the destruction of warped institutions and the actualization of new forms of life. Hence the need for political praxis to criticize and transform the socio-economic order.

Following Niebuhr, however, Gilkey insists that the possibility of sin is not eradicated by the cycle of judgment and renewal. Political theology is both possible and necessary, but it cannot become the whole of the theological task. Since freedom is the ground of both creativity and sin, ambiguity is a permanent feature of historical experience, persisting into every new structure. Hence the symbol of providence alone cannot apprehend the meaning of history, but must give way to the symbols of Christology and Incarnation. It is in Jesus as the Christ, the New Being who makes possible a new form of life, that the problem of historical ambiguity is finally overcome. The divine participation in the estranged conditions of existence is the beginning of redemption; and because the "inner and outer" are *one* history, the acceptance, forgiveness and healing of the unright-

eous cannot be stripped of its historical and political implications. Christology also serves as the link between providence and eschatology, because the kingdom of God as proclaimed by Jesus and manifest in him is the possibility and norm of history, the goal of providence. As the intention of God revealed to us in time, the kingdom is both a lure that summons us to actualize new possibilities within history and the norm by which our historical achievements are to be judged.

The final chapter sketches the implications of all this for a doctrine of God. What is most striking here is the notion of a *self-limiting* God who creates "a free contingent being that is not God or a part of God and whose actions are not God's actions." This has profound implications for a political theology, for it enables one to speak in a radical sense of human being as *cooperator Dei*.

This book is pitched toward university academic theology, but the appeal of Gilkey's thesis is surely much broader. I suspect, for example, that the book will be much appreciated by all those who recognize the validity of liberation theology while holding fast to the tradition of Niebuhr and Tillich. What emerges in these pages is a creative reworking of Niebuhr and Tillich that heightens the elements of temporality and sociality in human existence and offers a very original interpretation of providence. In addition, Gilkey is an articulate interpreter of both historical and contemporary thought, and the short descriptive sections on Bloch, Whitehead, Augustine, and others are lucid and helpful. The book deserves the serious attention of academic circles, but it also has much to contribute to any careful reader interested in theology and politics.

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*Eugene Carson Blake: Prophet with Portfolio*, by R. Douglas Brackenridge. Seabury Press, New York, N.Y., 1978. Pp. 239. \$12.95.

When Dr. R. Douglas Brackenridge, chairman of the Oral History Committee of the Presbyterian Historical Society, was interviewing Dr. Eugene Carson Blake for the

Society's new oral history collection, he decided that Dr. Blake was a man of "such substance and personal integrity" that his influence on religious history deserved to be examined. When he discovered that no one was engaged in this project, he embarked upon it himself. The result is the well written and carefully documented biography, *Eugene Carson Blake, Prophet with Portfolio*.

This book does three main things. First, it describes in chronological outline the main events of Dr. Blake's life and ecclesiastical career: his college education at Princeton University; his year of teaching at Forman Christian College, Lahore, India (now Pakistan); his theological training at New College, Edinburgh and Princeton Seminary; his apprenticeship as assistant to Malcolm James MacLeod at St. Nicholas Collegiate Church, New York City, 1932-35; his pastorate at the First Presbyterian Church of Albany, New York, 1935-40, and then at Pasadena Presbyterian Church, 1940-51; his Stated Clerkship of the Presbyterian Church in the USA, 1951-66; and finally his General Secretaryship of the World Council of Churches, 1966-72. And the book details some of his activities in each of the positions which he occupied.

Second, the author sets Dr. Blake's work within the context of the times in which he has lived and labored—i.e., the post-World War I period in American and world history. This period has been aptly described as "a time of troubles"; it has been marked by economic depression, world wars hot and cold, and vast social change, particularly in the matter of race relations. To these challenges to the Christian conscience Dr. Blake has had to respond; and this book gives an account of such responses.

Third, it seeks to explain Dr. Blake's motivation in all his work. Throughout his career he has been a devoted churchman, serving the organized church in one or other of its agencies; and he has been deeply concerned that the church should carry out its God-appointed task of bringing a lost world to Jesus Christ, in the most effective manner possible. Convinced that the church must do this by not merely preaching its gospel but also by demonstrating its compassion for human need at every level, Dr. Blake has been an outspoken apostle of racial equality and economic justice, and an opponent of the



Vietnam War. Furthermore, since he believes that "nothing . . . stands so much in the way of the churches' proper involvement and witness in the world than the present denominational division of the church," Dr. Blake has been a wholehearted exponent of ecumenicity—for example, in his famous sermon of 1960 which inaugurated the COCU movement.

The Dr. Blake whose story is told in Dr. Brackenridge's pages is clearly a man of great intellectual capacity—a theologian of acumen and a first-rate administrator. What is more important is that he has a deep commitment to Jesus Christ as Savior and Lord. He was brought up in a Christian home, and had a conversion experience while a student at Princeton University; and ever since then he has sought to serve his Lord with fidelity. This commitment to Jesus Christ has emboldened him to take unpopular stands and risk serious criticism and opposition—as, for example, when he was arrested in 1963 in seeking to integrate a Baltimore amusement park, and when his opposition to the Vietnam War gave him a place on Richard Nixon's infamous "enemies list." But he has never allowed his dedication to these causes to dampen or obscure his deep pastoral concern for people, and for their conversion to the Christian faith; as he once put it:

The Christian program of salvation is no detailed plan of a better society, important as that is. It is a gospel message that men who are sinners need most of all to be saved, that God loves them, that if they will respond to his love, he will forgive them their sin and make them over into a new creation. This, of course, implies a new society and renewed dedication to all kinds of goodness, as it always has whenever people have stopped running away from God and are reconciled to him. But the primary task of the church is to bring people to God in Jesus Christ.

All Christian readers will find both stimulus and challenge in this inspiring biography of one of the most respected church leaders of this generation.

NORMAN V. HOPE

*Caught in the Web of Words*, by K. M. Elisabeth Murray (with a Preface

by R. W. Burchfield). Yale University Press, New Haven, Ct., 1977. Pp. 386. \$15.00.

Joseph Justus Scaliger, that illustrious humanist of the sixteenth century, maintained that "a part of the daily prayers of every literary man should be thanksgiving to God that he has been pleased to make lexicographers and grammarians." *Caught in the Web of Words* is the biography of James A. H. Murray, the editor-in-chief of the greatest dictionary of modern times, the thirteen-volume *Oxford English Dictionary*. Based on extensive unpublished correspondence and other records, the author (who is Murray's granddaughter) has written a fascinating story of how a largely self-educated boy from Denholm, a small village in southern Scotland, entered the world of scholarship and managed, despite problems and endless difficulties that threatened to wreck the project, to produce a large part of what is acknowledged to be one of the greatest achievements of English humanistic scholarship.

James Murray, the son of a village tailor, had only eight years of formal education. Before he was seven, the lad had begun to hunt out strange words such as Latin and Greek in any books he could lay his hands on, and he copied them out on scraps of paper without knowing their meaning. A big family Bible borrowed from a neighbor fascinated him when he found in it the Hebrew alphabet and the names of the Hebrew letters marking the sections of the 119th Psalm. At the age of seven he made an exciting discovery, a page of the Gospel of John in Chinese reproduced in the *Juvenile Missionary Magazine* for 1844, a periodical taken by his parents. He copied this many times in a scrawly hand until he had identified the characters for such words as beginning, God, word, light, life, witness, man, and so on, by observing their recurrence in the columns and comparing them with the English text. Before he left school at fourteen and a half he had acquired some knowledge of French, Italian, German, and Greek. At the age of seventeen he became an assistant master at the village united school and thereafter embarked on a life-long study of languages and phonetics. Eventually he acquired a knowledge of the written form of scores of lan-

guages and dialects, as well as enthusiastically exploring various branches of other learning, including the natural sciences.

After several years as schoolmaster in Hawick of southern Scotland, he became a clerk in the foreign department of a London bank. In his spare time he wrote a book on the grammar of the dialect used in the border counties between Scotland and England and became the editor of several volumes for the Early English Text Society. Through his membership in the Philological Society he was drawn into editing the *Oxford English Dictionary*, a task which he expected would take about ten years. After thirty-five years of work, the dictionary was still incomplete when he died in 1915.

The *OED* reports the historical development of seven hundred years of English usage. It supplies 1,827,306 illustrative quotations, selected from well over five million quotations that were collected by about eight hundred volunteer workers (one of the most productive was Dr. W. C. Minor, an American physician who, after murdering an innocent pedestrian in London, was incarcerated for life with the criminally insane; here he prepared tens of thousands of slips of quotations). The five million slips, amounting to nearly two tons of paper, were sorted alphabetically by a corps of workers, including Murray's eleven children, who earned in this way their pocket money—and also acquired enormous vocabularies.

Miss Murray's biography relates the many difficulties that seemed at times insurmountable and almost led, at times, to the abandonment of the entire enterprise. The author recounts the story of Murray's often stormy relationship with the unconventional Dr. Furnivall, a pioneer in the study of English literature, and of the repeated clashes between Murray and the equally determined Benjamin Jowett, Master of Balliol College.

Murray was by any reckoning a most remarkable man. His unbounded energy and high standards of scholarship, his uncanny ability to trace the semantic shifts of the meaning of words, and his knack at writing concise and yet comprehensive definitions, fitted him as the one person able to plan and coordinate a stupendous undertaking.

Samuel Johnson, in his idiosyncratic dictionary, defined *lexicographer* as "a harmless drudge"; Murray referred more than once to

himself as "a slave to the dictionary." Under pressure from the Press to finish the project, he would sometimes work seventy or eighty hours a week. During the thirty-five years that he was editor, Murray managed to prepare 7,207 pages out of a total of 15,487 in the completed dictionary. His successors, Henry Bradley and C. T. Onions, acknowledged the formative influence and high standards set by the editor-in-chief. Happily, before he died Murray began to receive appropriate recognition of his great learning, when half-a-dozen universities, including finally Oxford itself (in 1914), conferred honorary doctoral degrees upon him. Murray was knighted in 1908.

This biography of an exceptional man provides us with original and authentically documented glimpses of the world of Victorian scholarship. It is also a vivid account of the genesis of one of its greatest achievements—the *Oxford English Dictionary*.

K. M. Elisabeth Murray, now retired, was principal of the Church of England College of Education in Chichester, Sussex, from 1948 to 1970.

BRUCE M. METZGER

*A Commentary on the Epistle to the Hebrews*, by Philip Edgecumbe Hughes. William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1977. Pp. xv + 623. \$15.95.

Among recently published commentaries on the Epistle to the Hebrews (see the reviewer's comments in the *Princeton Seminary Bulletin*, 1977, pp. 153f.) yet another has appeared. Written by Philip Edgecumbe Hughes, who is visiting professor of New Testament at Westminster Theological Seminary, and associate rector of St. John's Episcopal Church, Huntingdon Valley, Pa., this will undoubtedly become a standard resource for students of the Epistle.

Hughes deals fully and minutely with the Epistle from a philological as well as a theological point of view. The author is well aware of earlier expositions of the Epistle, including those of the patristic and medieval period, and his discussions of difficult exegetical points are lucid and convincing. Several extensive excursuses deal with special topics, whether text-critical, linguistic, or theological.



The treatment in every case is fair and balanced, with full appreciation of the contribution made by others who may differ from the author in their interpretation of disputed points.

Especially noteworthy are the extended discussions concerning (1) the significance of Melchizedek, especially in the light of the Dead Sea Scroll document dealing with Melchizedek; (2) the views of earlier expositors on the question of the meaning of Heb. 9.12 and the offering of the blood of Jesus and his heavenly priesthood; and (3) the doctrine of creation in Heb. 11.3. Hughes's erudition is impressive and his exposition and evaluation of complicated theories proposed over the centuries are models of lucidity. No one can work through this volume without gaining a deeper appreciation of the great and abiding themes taught in the Epistle in all their power and fullness. Pastors and students alike will gain from the commentary a deeper understanding of the riches of the Epistle.

BRUCE M. METZGER

*The Oxford Annotated Apocrypha: The Apocrypha of the Old Testament, Revised Standard Version* (Expanded Edition Containing the Third and Fourth Books of the Maccabees and Psalm 151), ed. by Bruce M. Metzger. Oxford University Press, New York, N.Y., 1977. Pp. xxiv + 340, 2 maps. \$4.50.

Since its publication in 1965, *The Oxford Annotated Apocrypha* has served as a useful and helpful edition of the deuterocanonical writings. With an eye toward more ecumenical usage, the RSV subcommittee has now translated 3 Maccabees, 4 Maccabees, and Psalm 151, which are found in many or all manuscripts of the Greek Bible and are considered to be authoritative, or at least instructive, by the Eastern Orthodox Churches (see Introduction, p. xiii, and John Meyendorff's review of *The New Oxford Annotated Bible* in *The Princeton Seminary Bulletin*, N.S. 1 [1977] 154-55).

Not only does the inclusion of 3 and 4 Maccabees have ecumenical value, these works also enhance this edition as a col-

lection of ancient Jewish texts. Third Maccabees is an additional piece of Egyptian Jewish literature, related to 2 Maccabees (cf. 2 Macc. 3 and 3 Macc. 1-2), the Greek Additions to Esther, and the Wisdom of Solomon 2-5. While scholars debate the historical value of the accounts of the incidents described, the prayers in chaps. 2 and 6 are of interest for the study of early Jewish piety and liturgical forms. Fourth Maccabees, on the other hand, is an interesting transformation of the narrative material in 2 Macc. 6-7 into the categories of Greek philosophy.

The dropping of "thou" and "thee" with reference to God marks an important change in the subcommittee's translation practice in 3 and 4 Maccabees, which foreshadows a similar revision of the whole RSV. Incidentally, in opposition to the liturgical usage of "thou" and "thee" as reverential forms of address to God, it is sometimes argued that in Elizabethan English (and hence in the King James Version) these pronouns were *familiar* forms of address, comparable to the German *du*. However, where I have checked the King James Version, this is not so. The four inflected forms of the second person pronoun (thou/thee [sg.]; ye/you [pl.]) are consistently employed in appropriate number and case with no implications of polite or familiar address.

Bruce Metzger's Introduction to the volume has been updated with reference to the new works included in the edition. It offers informative and interesting entrée to the collection, explaining the various uses of the term "apocrypha," treating the canonical question, sketching the history of the influence of these works on Christian piety and Western culture, and briefly describing the Jewish pseudepigrapha.

Seven scholars have contributed brief introductions to the respective apocrypha and explanatory notes and cross-references that are helpful to various degrees for an understanding of the texts and as aids to further study. The notes to 3 and 4 Maccabees are generally illuminating. Some more references to the parallels between 3 Maccabees, the Additions to Esther, and the Wisdom of Solomon would have been appropriate and further instructive without being overly cumbersome. The notes to 4 Maccabees generally indicate parallels to 2 Macc. 6-7. Their value would have been greatly enhanced in

some cases by a few words indicating how 4 Maccabees has transformed elements in its source.

The notes in *The Oxford Annotated Apocrypha* contain precious few references to the pseudepigrapha, although there are occasional references to Philo, Josephus, the Qumran Scrolls, and pagan historians and philosophers. With the growing recognition that the history of early post-biblical Jewish literature must be studied historically, apart from *post-facto* Christian canonical categories, editors of future editions should consider adding more of these references to the pseudepigrapha and allied writings where they are especially appropriate. To cite one such example, the reference to Joseph in 4 Macc. 2:1-5 can be profitably read in light of *Testament of Joseph* 2-10.

GEORGE W. E. NICKELSBURG

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*The Triumph of Faith in Habakkuk*,  
by Donald E. Gowan. John Knox  
Press, Atlanta, Ga., 1976. Pp. 94. \$5.95.

God seems, at certain moments of history, to have abandoned those whom he claims to love. In these moments some from among God's people have raised their voices in protest to him, urging him to practice the justice his character would seem to require. None of these protests is more eloquent than that of Habakkuk the prophet of Yahweh. This prophet, writing at the point of Israel's severest crisis, raised the question of faith in a way that touches all those who find their belief in God challenged by the injustices of history.

Donald E. Gowan, Professor of Old Testament at Pittsburgh Theological Seminary, and an ordained minister in the United Presbyterian Church in the USA, believes that faith's triumph in Habakkuk addresses us powerfully today. Gowan writes out of a scholarly interest in the book of Habakkuk as well as from personal experiences of tragedy which have called the goodness of God into question. His book reflects both careful technical study and genuine pastoral concern and ability. Gowan intends the book to be an exposition of Habakkuk's theology directed toward a general audience,

and academic discussions are included only where they bear directly on the interpretation of the text.

Gowan divides his treatment of Habakkuk, following a brief introduction, roughly according to the chapter divisions in the text. He believes that there are six movements within Habakkuk's theology which describe the relationship of God and the believer. First there is the faith that God is sovereign and good. Next there is the conflict between this faith and our experience of the world, and then our response, rejection of God or faithfulness to him, in light of this conflict. The final three movements are the conviction that evil will not ultimately prevail, the experience of God's presence with us in suffering and the decision to rejoice "in spite of everything." Gowan moves carefully through the entire text of Habakkuk, supplying his own lucid translation, in deriving these theological themes and relating them to the contemporary life of faith. It is in discussing Habakkuk's theology that Gowan is at his best, and this is the greatest contribution of the book.

Gowan believes that Habakkuk was a cultic prophet, one who served in the Jerusalem temple. He supports this conclusion by drawing attention to the lament form of chapter one, a form which is at home in the cult, and to the similarities between Habakkuk and Israel's Wisdom tradition. Gowan claims that the dialogical nature of chapter one is best compared with certain of the Psalms, e.g. 13, 22, 74, 88 and 89. Habakkuk 3, with its "liturgical" notations, is certainly, according to Gowan, to be located in the cult. Given this conclusion Gowan suggests that the "prophecy" cannot be related to any specific crisis in Israel, but is a general protest from general experience.

These conclusions need to be challenged. First of all, the laments of Habakkuk could be most fruitfully compared with those of Jeremiah, who was certainly no servant of the cult. The dialogue in Habakkuk 1 should be compared with Amos 7, a chapter which narrates Amos' direct conflict with the cult at Bethel. Habakkuk does have clear affinities with the Wisdom tradition, but this is not unambiguous evidence for a cultic milieu. The critical wisdom of Ecclesiastes and Job, with which Habakkuk should be compared, is not cultic in spirit. Habakkuk 3 is a knotty

problem, but whatever one's conclusions regarding the origin of the chapter, the designation of Habakkuk as a cultic prophet does not follow. Finally, Old Testament scholars have a tendency to assign Old Testament literature to the cult, thinking that they have thereby explained the milieu of a book or a section within it. Hence Gowan declines any attempt to specify the situation to which Habakkuk is responding, since the prophecy is located in the cult. There are, it seems to me, clear indications within the text that Habakkuk was responding to quite concrete and particular historical circumstances.

There are other places where Gowan's exposition could be challenged, particularly at 2:2-5, the key to the book and its most difficult passage. The Hebrew text is not at all clear. Gowan interprets the vision referred to in 2:2 as given in 2:4, "the righteous shall live by his faithfulness." This conclusion is open to serious dispute, but has as much in its favor as the other proposals.

By drawing attention to these problems I do not mean to detract from the overall quality of Gowan's book. His theological work is excellent and some of his discussions, particularly those on faith, are singularly profound. Gowan has with clarity drawn attention to the absolutely vital question of our stance, as those whose faith is in Christ, toward the powers of evil which appear to govern this world. Habakkuk challenges us to that faithfulness which resists the temptation to wring justice from history by sharing power with the forces of tyranny (Habakkuk 2), but rejoices in the anticipated salvation from God in whose presence one must be silent (Habakkuk 2:20).

BEN C. OLLENBURGER

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*The Early Versions of the New Testament: Their Origin, Transmission, and Limitations*, by Bruce M. Metzger. Clarendon Press, Oxford, 1977. Pp. xix + 498. \$17.50.

It is still the fashion to end a book review, even a devastating one, with the pleasant word that here is a book which every reader should at once run out and buy. I would vary

this practice, and make such my opening word. Once again Professor Metzger has written a volume which every student of Christian beginnings can read and study with profit. This volume, which can properly be styled *multum in multo*, is an almost encyclopedic study of all the translations of the Greek New Testament into the languages and dialects of the many lands and nations into which the Christian movement expanded during the first millennium of its existence. There have been countless studies of these early versions, Latin, Syriac, Coptic, and a host more, with hypotheses and conclusions varied and radically contradictory. Some of these studies have proved of lasting value; many of them were outdated before they saw the light of day. Metzger has seemingly seen and read them all. Many of them have appeared in obscure journals and other media not easily available to students whose sources are limited and whose linguistic abilities are far from profound. Few have the colossal knowledge of minutiae and the exact and retentive memory or the able system of filing away for immediate use which Metzger has so constantly displayed. He always seems to have seen and read everything ever written on a subject, however obscure, and to have forgotten nothing which he has read.

This volume evidences that amazing ability. It treats in fullest detail the origin and transmission of all the translations of the New Testament prior to A.D. 1000, nor does it always end with that convenient year. The study of each of the versions treated, be it Syriac or Latin, Coptic or Armenian, Georgian or Gothic, is regularly preceded by a very useful account of the way Christianity was introduced into this particular region or realm. Thus the student especially concerned with the rise and spread of what was to prove a world-wide religion will find a wealth of material available. The textual critic will prize the exhaustive discussion of the various witnesses and the careful lists and descriptions of the hosts of manuscripts, many of which will almost certainly have escaped his knowledge or attention. But in addition to these features, which he might have expected, even if in less detail, is a very useful and far from common series of discussions, often very technical and demanding, occasionally embarrassing so, but always of profound value, of the characteristics of the particular lan-



guage into which the Greek New Testament had to be translated (or paraphrased when literal translation was impossible). To the textual critic whose prime interest is to determine the value of this version or that in aiding him determine the exact form of the Greek which this translator had sought to convey into his own very different tongue, these studies are imperative. Because of linguistic and grammatical differences between Greek and Syriac, Greek and Coptic, even Greek and Latin, it is utterly impossible for various and varying reasons to determine from the latter the precise form or wording of the former. Too often the textual critic has failed to realize the consequences of this so evident but too often ignored limitation. These studies, often highly technical, and at times exasperatingly obscure to the reader who does not have a working knowledge of the language under description, were made by experts, here and abroad, whom Metzger had invited to aid him in making his study exhaustive (and occasionally exhausting).

The volume falls into two parts: Part I: The Early Eastern Versions, including the several Syriac versions (with particular attention to the Diatessaron of Tatian, and the real nature of the Peshitta); the Coptic (Sahidic, Bohairic, Achmimic); the Armenian; the Georgian; the Ethiopic; and such minor versions as the Arabic, Nutrian, Persian, Sogdian, and Caucasian Albanian. Part II, The Early Western Versions: the Latin (Old Latin and Vulgate); Gothic; Slavonic; Anglo-Saxon; Old High German; Old Saxon.

No care and expense has been spared in making this volume an exhaustive treatment of a field in which Metzger has long labored and is able to walk without stumbling. Both author and publisher are to be thanked for a superlative piece of work. The amount of work which has gone into its production is immense. Not only does Metzger seem to have listed everything that has ever been written on this phase or that, but it is always evident that he not only knows *that* it was written, but *what* was in it; that is, he has read and pondered it, not merely listed it from an earlier mention.

This is not, properly speaking, a review of the volume. Space, not to mention the incompetence of the reviewer, prevents a detailed treatment of the many problems still far from solved, and many of which I would

gladly have discussed in more detail. Indeed, frankly, this is simply an unqualified recommendation that every student of Christian beginnings, regardless of his status, find the necessary \$17.50 (reasonable at today's prices), buy a copy of the book, and keep it close to hand, for he will again and again find it of very real use. This may seem a "rave review." It is. I wish I could have had a volume of the sort on my desk when I started my New Testament studies sixty years ago.

MORTON S. ENSLIN

*The Old Testament and the World*, by Walther Zimmerli (Trans. by John J. Scullion, S.J.). John Knox Press, Atlanta, Ga., 1976. Pp. 172. \$8.50.

From my perspective of one who must continually stand guard over the Old Testament (however defensive that may sound), the Church cannot be reminded too often of the "worldly" context in which its Lord is at work and in which the Church proclaims its faith. Zimmerli's book is a helpful reminder of that worldliness. Although the English title is not inappropriate to the book, it does not render the original German (*Die Weltlichkeit des Alten Testaments*) with complete precision. "The Worldliness of the Old Testament" would be better, even if it is somewhat awkward. I myself prefer the term "earthiness," taking my cue from the Yahwist in Genesis 2; but in any event Zimmerli's work is an effective rebuttal to any theology which would suggest that faith is "not of this world."

Much of Chapters I-10 will be familiar ground to anyone at all well versed in Old Testament studies, even given the particular focus. As the preface indicates, however, the book is not written for the specialist, but for a wider audience. For ministers, the book will provide a helpful refreshment in a basic dimension of Old Testament—indeed, *biblical*—theology. For laypersons, the book could serve as an introduction to Old Testament study, albeit in a limited perspective.

In the preface, the author discloses that the original lectures from which the book was developed were provoked by Rudolph Bultmann's hermeneutical assessment of the Old Testament as a document significant to

the Church only by its "failure." Zimmerli's debate with Bultmann is not re-joined until the final chapter; in between there follows a comprehensive and cogently argued investigation of ancient Israel's understanding of herself in the context of the natural, cultural, and political world which constituted her ancient Near Eastern environment. After a brief introduction contrasting the Old Testament with the New (especially the Johannine view of the world), Zimmerli's first four chapters deal not so much with Israel as with humanity in general as part of the created order. At the outset, however, he establishes the primacy of Israel's *historical* understanding of the world. Although the Old Testament begins with creation, the history of traditions and history of religions show that Israel's primary perception of God occurred at the Red Sea, which revealed a God of history involved in the world. Israel's faith thus begins with the particular and moves to the general.

The accounts in Genesis 1-2 speak of the creation of heaven and earth, a very different notion from the Greek cosmos as a self-contained whole. In terms of her more immediate environment, Israel subsumed creator-gods such as El Elyon under the sovereignty of Yahweh, rejected any theogonic myths, and (in terms of creation itself) repudiated the model of a battle with the forces of chaos (*Enuma elish*). In both the Priestly and the Yahwistic sources, the creation accounts converge on humanity, who is both part of the world and yet rules over it in a freedom fraught with danger (Genesis 3). Finally, fertility is a blessing bestowed by God on humankind as well as the animal world. Sexuality in marriage is not only for reproduction, however, but also for love (cf. the Song of Songs), even though Eros is not idealized and sexuality may become distorted. In any case, here as elsewhere, there is no tendency toward ascetic withdrawal from the world.

In Chapter 4 Zimmerli discusses human dominion over the world (Gen. 1:28 etc.), especially as evidenced in wisdom. A survey of the classical wisdom literature in the Old Testament reveals the central place of humankind in the world, while at the same time emphasizing God's lordship over it—all of this despite the mysteries and sufferings of human existence.

The rest of the book focuses not on the human condition, but on Israel as a particular people. The numerous traditions which deal with Israel's enemies in Holy War again demonstrate the worldliness of her faith. The prophetic reversal of these traditions in which *Yahweh* becomes Israel's adversary shows that the people's "most dangerous enemy is their own revolt against God" (p. 64). Moreover, Zimmerli insists that the Old Testament preoccupation with human enemies is "the true pathfinder to the gospel of the New Testament," in that the demand to "love your enemies" cannot "be heard at all where a man has withdrawn from vulnerability to attack. . . ." Similarly, the cross as judgment cannot be understood fully apart from an identification of the world and God's own people as the enemies who are being called to reconciliation (pp. 65-66).

From Israel's enemies Zimmerli turns to Israel's land as a central aspect of Old Testament faith. The basic understanding of the land as a divine gift to be used responsibly is underscored by the prophetic judgments against unjust land seizures, and by the various traditions of the Sabbatical year. Again, worldliness is a dominant theme: "Yahweh does not want a people that is poor and without land" (p. 73).

Chapters 7 and 8 deal with Israel's self-understanding vis-à-vis other peoples and in terms of the organization of her own community. Israel's ethnic distinctiveness is not intrinsic, but is based on the events of exodus and Sinai (Exod. 19:3ff); her righteousness comes only through the gift of the commands of God (Deuteronomy); her honor only through Yahweh's self-manifestation of glory (Ezekiel). Within her own community, Israel's laws, although much like the laws of the surrounding world, are distinguished by their historical motivation, as are also her liturgical festivals. While the nature-orientation of Canaanite practices was rejected, still Israel's worship does not call for a withdrawal from the world.

Chapters 9 and 10 turn to the question of "last things." In terms of life and death, the Old Testament is surprisingly obsessed only with the former. Death is a tragedy only when premature, and there is virtually no concern for an after-life. What then was the substance of Israel's hope for herself and the world? Zimmerli finds the answer in

Israel's messianic tradition, but also and independently in oracles concerning Zion and the people as a whole (e.g. Isaiah 2; 55:3-5). With the arrival of apocalyptic, Israel's hope finally extends to a consideration of life after death, but only in dealing with the question of Yahweh's righteousness and only within a corporate understanding. Still the worldliness of the Old Testament is maintained: "Even the hope which seems to burst the boundaries of death is directed to the world, to the fidelity of God to the world that he has created, and to the people that he has called there" (p. 136).

Within these first ten chapters, there are a number of points at which one might quibble. Is humanity as much a part of the animal world as Zimmerli at times suggests (cf. pp. 27-28, 30, and, in contrast, Ch. 4)? Why is there no substantial discussion of Israel's use of mythic creation language (the *Chaoskampf*) to undergird her understanding of redemption? Wouldn't the otherwise sound treatment of the land benefit from a close reading of Deuteronomy 8? In terms of the format of the book, there are some irksome typographical errors (the title to Chapter 5 in the Contents, and another on p. 79). The translation, otherwise admirable, is unnecessarily sexist—a problem which undoubtedly could have been remedied without distorting the German original.

In the final chapter, Zimmerli returns to his debate with Bultmann. On the basis of the preceding chapters, the quotations from Bultmann sound almost heretical! Concerning covenant:

The new covenant has a radical, eschatological dimension, i.e. a dimension beyond the world, and the fact of belonging to it removes its adherents from the world.

Concerning the kingship of God:

The rule of God . . . is completely eschatological and beyond the world; and the person who shares in it is likewise removed from the world . . .

As for the people of God, they now no longer need "organization and institutions"; the state is rendered ineffective (pp. 138-139). Furthermore, Zimmerli insists that it is incorrect to subsume the whole Old Testament under the hermeneutical category of the law,

that the hermeneutical "disclosure" of the Old Testament comes not from the law itself but "from Christ 'who ends the law'" (p. 149). He also takes issue with a Johannine view of the world, over against which he sees the Old Testament emphasis on worldliness as a corrective:

The Old Testament is here an excellent defence for the correct understanding of Christ, who is not an event beyond the world but the presence of God's love within the world (p. 149).

. . . when the gospel of Christ is explained in terms of the Old Testament, then we see clearly that it is sent into the world, to the humble and to the suffering, as also to those in power and responsible for the laws of the state and society . . . (p. 150)

One may question whether Zimmerli's challenge to Bultmann is completely successful, whether he has drawn the lines of battle too sharply, and whether his alternative hermeneutic for the Old Testament is a substantial improvement. For example, in terms of the relationship between the people of God and the land, Zimmerli himself suggests that a radically new event is needed to assure the Israel of the Old Testament "of the nearness of God and to find a faith which can free it from this attachment [to the land]" (p. 78). Nevertheless, despite its inadequacies, Zimmerli's attempt to wrestle with the problem of the worldliness of the Old Testament in the light of the New provides a stimulating challenge to hermeneutical and theological reflection.

THOMAS W. MANN

*One Hundred Years of Old Testament Interpretation*, by Ronald E. Clements. The Westminster Press, Philadelphia, Pa., 1976. Pp. 152. \$4.95.

In this book Clements has presented a helpful "sketch" of the history of interpretation of the Old Testament since Wellhausen. The book is addressed to the "student and general reader," although the latter may benefit least from the discussion if he or she lacks some previous acquaintance with the issues. The book will be most useful to those



who want to review the major developments in the interpretation of particular portions of the Old Testament.

Clements organizes his undertaking by following a traditional division of the Old Testament into large blocks of material (e.g. the prophetic books), and each section follows a chronological treatment of the major interpreters as well. Following a brief introduction, ch. 2 is devoted to Pentateuchal criticism as represented by Wellhausen, Gunkel, Gressmann, Mowinckel, Alt, and Mendenhall. Clements describes how the first two in particular opened up the pursuits of literary (source) criticism and form and traditio-historical criticism, and how the early developments led to the later interpretations of von Rad and Noth regarding the formation of the Pentateuch and Hexateuch.

Ch. 3 deals with the historical books (the former prophets and Chronicles-Ezra-Neemiah), emphasizing the work of Wellhausen, Budde, Kennedy, Gressman, Alt, Rost, and Noth. Here Clements emphasizes the following issues: the progressive skepticism regarding the continuation of the Pentateuchal sources into the Hexateuch; the "historico-geographical" method of Alt; Noth's hypothesis of the tribal amphictyony and its recent critics; and the reassessment of the significance of historicity in relation to the theological and political intentions of the biblical authors.

In ch. 4, Clements turns to the prophetic books and the interpretations of Duhm, Hölscher, Gunkel, Mowinckel, Engnell, and Wolff. Here he singles out the following topics for discussion: poetic forms; prophetic inspiration and psychology; authentic versus secondary words of the prophets, and the more recent emphasis on redactional integrity; the relation between the prophets and earlier traditions, including the cult; the forms of prophetic speech; and oral and written transmission.

Ch. 5 is devoted to the Psalms and the work of Duhm, Kirkpatrick, Smend, Gunkel, Mowinckel, Weiser, and Kraus. Here the issues of primary concern are the difficulties of dating the psalms; connections with the cult, prophecy, and the monarchy; form-critical matters; the individual laments and the identity of the "enemies." Following this, the wisdom material is treated in ch. 6, where the interpretations of Gunkel, Fichtner, Ry-

laarsdam, von Rad, Gerstenberger, and Wolff are surveyed. Major attention here is given to form-critical matters; ancient Near Eastern parallels (especially Egyptian); ethical concepts (Proverbs); relation to major Old Testament traditions; and the setting of Proverbs in the court.

In ch. 7, Clements turns to the more general question of Old Testament theology. He suggests that Wellhausen's emphasis on religious ideas, along with the theology of Schultz (1869) and its bifurcation of the history of Israelite religion and systematic theological questions, both paved the way for later developments. Eichrodt's attempt to fuse the two-fold division of history of religion and systematic concepts by use of the theme of covenant is seen as only partially successful. At the same time, the theology of von Rad is criticized for an excessive concentration on traditio-historical issues, thereby ignoring the significance of redactional (albeit "late and secondary") complexes. Here, and in the closing chapter ("Retrospect and Prospect"), Clements is clearly picking up the recent attempt of B. S. Childs to move biblical theology in a different direction, one which pays more attention to the canonical form of the text.

The basic problem with the book is that it is a "sketch" of the history of interpretation. As such it can serve as a review of the issues, or perhaps as a general introduction (but only with supplementary, in-depth study); yet the inevitable generalities can hardly do justice to the complexity of the hermeneutical problems involved. Of course, in fairness to Clements, it must be emphasized that he did not intend this to be an exhaustive survey, and that, given the limited scope, he has done an admirable job. Still, there are some notable omissions of major topics. Clements says at the outset that he will not include any extensive discussion of linguistic or archaeological matters. This is understandable in a work of this scope, but one wonders why there is no substantial discussion regarding the Canaanite literature of Ugarit and its dramatic impact on biblical scholarship. Perhaps it is also not coincidental that Clements makes almost no mention of such important figures as Albright, Wright, Bright, Cross, and Freedman. In fact, with the exception of a few references to Childs at the end, the book appears to avoid attention to

North American scholars. Despite these drawbacks, Clements has provided a useful guide to the last one hundred years of Old Testament interpretation. Moreover, the emphasis here and there on the pietistic presuppositions of some of the major scholars (e.g. Wellhausen, Gunkel, and Robertson Smith—all children of clergy) may help to mollify those readers who still see the Devil hiding behind every advance of the critical method.

THOMAS W. MANN

*Woodrow Wilson: The Years of Preparation*, by John M. Mulder. Princeton University Press, Princeton, N.J., 1978. Pp. xvi + 304. \$16.50.

This absorbing treatment of the first fifty-four years of Woodrow Wilson's thought and life adds significantly to our understanding of the 28th president of the United States. It is the first study to be based primarily (but not narrowly) on the comprehensive series of *The Papers of Woodrow Wilson*; the importance of such careful collections is richly illustrated by this thoroughly documented work. The author set out to write an intellectual biography, but also to strike a balance between discussion and analysis of Wilson's ideas and the events of his life. This difficult task is commendably carried out; the continuity in the book is provided more by the narrative of events than the development of thought. The continuities in Wilson's thought from his early days, as well as the discontinuities arising from happenings in the world and in his personal life, are both traced. A feature of the book is an analysis of the remarkable influence of Joseph Ruggles Wilson on his son; some of the psychological reflections seem a bit too speculative in a book that is generally so carefully documented.

*Woodrow Wilson: The Years of Preparation* is also a contribution to American religious history as it focuses on the religious thought, expression, and experience of a devout and influential layman—the author rightly points out that church history has often been written too exclusively in clerical terms. Mulder shows how a conservative Calvinist covenant theological perspective informed Wilson's work as professor, author, educator, and statesman:

His religious concerns were preeminently moral, not theological, in character; the Christian life was merely the task of acting out God's certain commands in a world of good and evil. The contribution of his covenant theological heritage was primarily in giving him a way of understanding the world—a predisposition to see things in synthetic, wholistic terms and a tendency to make all issues reducible to well-defined moral categories. (180)

The portrait of Wilson that emerges shows him in both his strengths and his weaknesses, in his moments of achievement and defeat. His racism and imperialism are not glossed over, but neither are his idealism, integrity, and public service.

The story of Wilson's unsuccessful struggles against the undergraduate eating clubs and for control of the graduate school at Princeton is told again, with attention to what it shows about Wilson's character and life style. The bitter conflict was an important part of his more than half-century of preparation, for during the struggles he formulated new understandings of what a democratic society should be—views soon to be applied successfully in gubernatorial and presidential campaigns.

This scholarly, penetrating work is completed by a useful bibliographical essay and an index. An important addition to the literature on Wilson, it presents a realistic picture of an ambitious and able idealist who felt called throughout his life as educator and statesman to be a soldier of Christ.

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*Religion in American History: Interpretive Essays*, ed. by John M. Mulder and John F. Wilson. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1978. Pp. 459. \$12.95 (cloth). \$8.95 (paper).

During the past two decades there has been intense scholarly interest in the religious aspects of American history. Many new perspectives drawn from the social sciences have been introduced into the discussion of a wide variety of topics dealing with almost

every period and facet of religion in America. The twenty-seven essays reprinted in this volume have been selected with perception and discrimination as a representative sample of the revisionist interpretations of recent scholarly analysis.

For one who wishes to keep abreast of the continuing ferment in the field of American religious history, there is no better place to begin than with this collection of essays. The book should also be highly useful for more formal instructional purposes, the essays serving as starting points for discussion of differing interpretations and understandings of the role of religion in the American past.

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*Discourse on the Natural Theology of the Chinese*, by Gottfried Leibniz (ed. by Henry Rosemont, Jr. and Daniel J. Cook). University Press of Hawaii, Honolulu, Hawaii, 1977. Pp. 187. \$5.00 (paper).

This book is one facet of Leibniz's lifelong concern to promote harmony, and it is a natural complement to his concern for reunion between the Christian churches. Born just before the close of the Thirty Years War, he was only too aware of the immense destructiveness that can be engendered by religious controversies. For many years he worked for reunion between Lutherans and Catholics, and when that grand plan failed, he turned his energies toward a reunion of Lutheran and Reformed churches. He believed that church reunion was imperative, not only to prevent war that can grow out of religious differences, but more positively, to help control the new discoveries that were beginning to be uncovered by the sciences of his day. Although he himself was a part of the scientific revolution, he was deeply aware that its potential for good could only too easily be turned to wreak havoc on civilization unless it was directed by a moral and religious vision of the universe.

Reunion could not be sought merely for expediency; a reconciliation of doctrine was essential. Here Leibniz's diplomatic brilliance is at its best. For reunion was not to

be based on a *joint* statement or confession of the Christian churches; that would be deferred for a council at some future date, perhaps centuries distant. For the time being, a union would be effected by a statement by only one party. Leibniz offered such a statement in a document which editors have entitled *Theological System*. It was a statement of the way a Lutheran would subscribe to the major articles of Christian belief and worship, as informed by the dogmatic pronouncements of the Council of Trent. The Roman Church had only to agree that such an interpretation of Christianity was *permissible*; that is, that a person and a church of that persuasion could be admitted to the Roman Church. It was recognized that the *Theological System* would not be the way a Catholic would express the faith; but a Catholic could allow others to express it in this way and could recognize them as members of the Catholic Church. This promising plan won the support of the Lutheran faculty of Helmsted University and a papal representative, Spinola, but the entire venture was shipwrecked by less irenic people on both sides.

Leibniz's search for harmony, without the compromise of doctrine, is evident in his *Discourse on the Natural Theology of the Chinese*. In it he sought to reconcile not Christian churches, but Christianity to a non-Christian civilization. The immediate cause for the *Discourse* was the missionary effort in China, especially by the Jesuits. Leibniz had personal contact with one of these missionaries, and correspondence with others. He became a warm supporter of the accommodationist position in the controversy over the China mission. Put briefly, the issue was whether the entire cultural heritage of the Chinese was incompatible with Christianity and hence must be abandoned by a convert to Christianity, or whether the Chinese heritage, properly understood, was compatible with Christianity and in need only of supplementation by revealed theology. Leibniz argued for the latter position on the basis of information and Chinese texts supplied by the Jesuits. He reasoned that the present-day learned class of China may indeed give an atheistic interpretation of their own heritage, as the negative wing of the Christian mission in China claimed, but this class should not be taken to be the spokesmen



for the tradition any more than contemporary philosophers filled with materialism should be taken as spokesmen for traditional Christianity. In addition, even Confucius is not the rock-bottom of the Chinese philosophy, but midway between the most ancient sources and the contemporary literati. It is thus necessary to look at the most ancient doctrines; and it then becomes evident that the Chinese heritage at its roots is not atheistic. It indeed has a view of God, universe, and souls that is agreeable on essentials with Christian natural theology. The mission to the Chinese thus does not need to try to uproot these people from their own culture, which is thoroughly impregnated with Confucianism, but to recall the Chinese to recover the deepest part of their own heritage, which Confucius himself ignored and did not impart to the Chinese. Their own heritage was to be the basis for receiving the Christian revelation.

This text is welcomed then for many reasons, but especially by us today who are just beginning to become aware again of our need to come to terms with the great civilization of China, and indeed our need in Christianity of a theology of other faith. Leibniz's own vision of truth and of Christian truth is one to which we need to be exposed; for he gives us a basis for thinking about people alien to us, without renouncing the best in our own heritage. Without more imagination and flexibility of thought we oscillate between a thoughtless permissiveness and a rigid dogmatism.

This particular edition is the first translation into English. It has a most helpful fifty-page introduction, without which a person ignorant of China would be hopelessly lost, and extensive textual footnotes that guide the non-philosophic reader. The key Chinese characters are given for the professional, and an index is provided for all. As a bonus, the editors have given us a photo of a page of the original manuscript. They are to be congratulated on making the text available to us in such a useable and profitable form.

DIOGENES ALLEN

*Kingdom and Community: The Social World of Early Christianity*, by John Gager. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1975. Pp. 158. \$6.95.

New intellectual stimuli are not always greeted with enthusiasm. Challenges to long-held, often unacknowledged assumptions can be troubling, for after they have been issued nothing can be the same again. Sociologists and anthropologists, motivated by careful study of other religions and societies, have issued such basic challenges to our understanding of religion. Their observations and questions are finally infiltrating the discipline of early church history, one of the last bastions of narrowly historical studies. Students of New Testament Christianity will no longer be able to ignore the social dimensions of early Christian religious experience.

Such interest in the social context of early Christianity is, of course, not new. Most students of the New Testament have recognized the importance of Graeco-Roman as well as of Jewish influences on the early believers in Jesus. There has, however, been little attention to the relationship between mythology or religious symbols and those social realities—a relationship which has attracted the attention of sociologists like Peter Berger and Thomas Luckman and, more recently, Mary Douglas. Form criticism was born when students of the Bible borrowed techniques developed by students of oral traditions in pre-literary cultures. It now appears that students of early Christianity are to profit again from contact with other university departments.

John Gager's little book clearly and coherently raises some of the questions that the next generation of biblical students will have to answer. Given the variety of religious alternatives in the Graeco-Roman world, what really distinguished Christians from others? In what sense was the Christian movement "millenarian," based on a conviction that the great cataclysm of history was at hand? Who were the people attracted by the new movement and why did they join? In what sense did the world sketched by Christian stories and symbols provide security to believers and to what extent did it challenge their experience? Why did Christianity succeed?

Such questions have been asked before, yet one cannot help but be struck by the impressive way in which they have been answered. Systematic study of other cultures and religions has greatly contributed to our understanding of the way religious symbols relate to the whole life of a group. Religion

clearly provides more to a community than intellectual satisfaction. The time has apparently arrived to apply the tools developed in the study of other societies and religious traditions to our own. There is every reason to believe that the next decade of biblical studies will be both challenging and stimulating.

Gager's book is preliminary and unpretentious. It seeks to open a discussion, trying out several models of study as a way of approaching traditional and vexing questions about early Christianity. He is aware that our data is sparse, and that models used to study twentieth century Pacific cults may not be directly applicable to Graeco-Roman Palestine. He is cognizant of the tendency among practitioners of any discipline to reduce all human behavior and thought to one dimension. Gager is not a reductionist, and he is not doctrinaire. He seeks only to open a discussion that promises to continue for some time. He writes so that everyone can understand—a rare quality among scholars. Not all chapters in the book may be equally persuasive, but they are all worth reading.

DONALD H. JUEL

*The Betrayal of the West*, by Jacques Ellul (trans. of *Trahison de l'Occident*, 1975, by Matthew J. O'Connell). Seabury Press, New York, N.Y., 1978. Pp. 207. \$9.95.

"Those whom God wishes to destroy, he first makes mad." This is the title of the epilogue to Jacques Ellul's most recently translated book. Known for his insightful criticism of Western culture, Ellul, professor of law and history at the University of Bordeaux, continues here the tradition of others, like Henri Massis, José Ortega y Gasset, and Oswald Spengler, who have meditated on the greatness and decline of Western civilization. Ellul writes that if the nineteenth-century "betrayed the West by having a good conscience . . . , we are betraying it by our bad, which has now turned into insanity." Demonstrated in the media, mass rhetoric, and modern modes of behavior, Ellul identifies three movements characteristic of the "mad conflagration which is upon us": that of blind negation, movement without direction, and a kind of repetitiveness within the accelerating pace of modern life. All of this is in-

creasing at such a rate that, according to Ellul, only the myths of death speak to us in our madness.

In a year which has experienced increased violence, exemplified best, perhaps, in the execution of Italy's former premier, Aldo Moro, by the Red Brigade, such a book as this gains increased credibility despite the pessimism which one occasionally finds overbearing in some of Ellul's works. Following his study of the Book of Revelation, *Apocalypse* (ET, 1977), where Ellul evidenced concern about the results of the reification of the works of man, *The Betrayal of the West* represents an almost dialectical defense of the West and its history, despite the acknowledged validity of many of the accusations against it. Stated in the usual way: Conquestadors were followed by missionaries, traders and eventually multinational corporations, each destroying some vestige of the indigenous culture it met. As Western man has realized the nature of his past, the conclusion has been reached by many that expiation can only come through complete destruction of all that caused such exploitation: in destroying the West we can destroy our own bad conscience.

Agreeing with the judgment passed on the West, Ellul is, nevertheless, reticent to point the finger in too incriminating a way. Such a history of conquest (and the story of every civilization is the story of conqueror and conquered) includes within it the positive aspects of our scientific and technological progress as well. Furthermore, in its colonization of the world, it was the West which carried the banner of freedom which others have now taken up, a banner which became further delineated as it progressed through a Jewish, Greco-Roman, and then Christian past. Today the whole world is heir to the West, to the evil and the good which have come with it. However, not only was freedom ushered in, and with it "the systematic, effective application of rationality (*technique* [cf. *The Technological Society*, ET, 1964])," but such freedom and rationality have participated in their own destruction. Ellul draws out the dialectical character of current liberal values through a Marxist critique that lays bare a freedom which has become moral and economic license.

Having called into question all former hierarchies and fates through the power of



freedom and analytic force of reason, the entire world is now a "pupil of the West" which it rejects. Two theses which run throughout this book now become evident: first, if the West is challenged and condemned, there is nothing left; "no one today can follow an autonomous path." The West, as a group of nation-states, may be rejected, but we cannot reject its civilization which has permeated and redefined every other culture. Secondly, having discovered history in a new dimension, and having stimulated individual self-consciousness, the West is now betraying itself through idiotic movements on the one hand and excessive rationalism on the other.

Laying bare his concern for the peculiar form of Western "conquest": the "mastery of things through reason and the application of rational method"; Ellul underscores the ambiguity of this "conquest" in a way which reminds one of Max Weber's unease, earlier in this century, with the "iron cage" of developing rationalism. With the application of the rational method to the world of things, greed and harsh impersonality have as often been the result as the advancement of useful knowledge. When applied to the individual, power and dominion have resulted as often as liberation and creative interaction. Not only has the rational method carried with it this ambivalence, but freedom itself, as it oscillates between order and disorder, carries within it the seeds of its own destruction. Too often today, order, or coherence, is being criticized in the name of freedom as perpetrating hypocrisy and promoting a neurotic personality. Ellul defends reason and self-control as the highest forms of man's self-discovery. Dissatisfaction with the West must lead to greater rational effort, not retreat and regression to passion and impulse, or a succumbing to the increasing madness of rationalized power.

It is at this point that one wishes Ellul would say more—and he does, although elsewhere (cf., for example, *The Ethics of Freedom*, ET, 1976). The lack of a programmatic solution, the effort at presenting confronting, irreconcilable factors is characteristic of Ellul. Basic to his thought is the idea that solutions to the various crises of our time are not to be found in "biblical Christianity," or in any other system of thought. Rather, "God in Jesus Christ puts questions

to us—questions about ourselves, our politics, our economics—and does not supply the answers; it is the Christian himself who must make answer" (*To Will and To Do*, ET, 1969). In making answer, meaningful history is carried forward in relation to the living word of revelation. The tension found within freedom and reason here is elsewhere written as that between romanticism and utopianism. The answer Ellul gives to this tension is either human transformation, which leads to death, or divine transformation. The latter comes through the freedom of Christians bringing "truth and reality together, to introduce somewhere, in some small way, the victory won in truth by Christ ['truth'] into concrete existence ['reality'], into the baroque heteroclit, powerful materiality which man is always accumulating, which the powers use, and which the victory of truth is to tear from their grasp" (*The Meaning of the City*, ET, 1970).

The specifically theological dimensions of this work are brought out as Ellul discusses the deeper meaning of the West. Not simply a geographical area, it is, rather, the arena where Greco-Roman power and mystery in Christ have been at interplay. "The mystery of the West is that, for twenty centuries now, it has felt the pull of two strictly contradictory factors which, for all its efforts and betrayals and compromises, it has never been able to bring into unity, balance, and order." Explored at length in his book, *Hope in Time of Abandonment* (ET, 1973), this pull toward power and powerlessness is here schematized according to Anders Nygren's principle of Eros and Agape. Christianity, labelled the "sickness of the West" (Henri Massis), has thus provided the creative tension determinative of Western identity. Today, Ellul writes, we have reached the climax of this tension and contradiction. Man, having mastered creation, no longer needs providence or prayer. Reaching back to ideas developed in *Apocalypse*, God's present silence means "that the world that wanted to be left alone is now indeed alone." Left with the mere interplay of forces and mechanisms, we need no longer speak of history; structure or system is all that remains. "The West [has died] because it has won out over God."

But, one demands, what of movements which still claim to find meaning in the world? Ellul writes that the Left became the

last genuine bearer of Western values and hopes in the 1930's. It alone owned the values and attempted to break new historical ground through a proclamation of the rights of the poor. Who are the truly poor? They are primarily the powerless and unheard—the Harki and Tibetans, for example. However, the needs of the truly poor have not been advocated by the Left. Rather, the poor have become its pawns, subject to hypocrisy and exploitation. The Left, like Christianity and Liberalism, has been subverted by the grasp for power. Furthermore, the Left itself is incapable of meaningful revolution. Revolutions, Ellul briefly writes (as he has explored the topic more thoroughly in *Autopsy of Revolution*, ET, 1971), always occur at the level of man's alienation which is now deeper and more abstract than ever before. This, in addition to the fact that the Left no longer represents any coherent value or group, has made it even anti-revolutionary.

The West not only has been betrayed by the Left (which has betrayed the truly poor), but by the "utopian, geometer, [and] technician" as well. These are they who, through a kind of narrow moralism, sacrifice the needs of the individual to objectivity or the collectivity, "Lewis Mumford's Megamachine." Closing with the question: "Who really loves man?" Ellul moves to a deeper level of betrayal. Recalling Dostoevsky's story of the Grand Inquisitor, Ellul seems to find this figure incarnated in our day in the promises and even reality of greater material welfare. Man is increasingly secure in an accommodating world which makes room for everything—even religion. "Revelation in Christ turned upside down by Christianity; the revolution represented by freedom integrated into the state; religion incorporated into the system by the very one who denies religion: the need was to turn what was most dangerous and contradictory into something useful. . . ." Who is the Inquisitor? The Grand Inquisitor is no one. "He is simply the order (essential order; order as such) that unifies and integrates the sense of our dreams and desires. . . ."

For Ellul, to the extent that the West has lost the tension between power and a bad conscience, through succumbing to the power of rationalism or impulse, the West is finished. This tension continues only so long as man is willing to listen to the voice that

causes unrest and conflict: "Why did you come to meddle with us, you with your questions! What right have you," asks the Inquisitor? Here one is reminded of that other prophet working at the interstices of sociology and theology, Reinhold Niebuhr. For both, without faith there is no tragedy or depth to the human experience for either defiance or renewal. But the clarion of hope is sounded more clearly in Niebuhr when he writes that, "Memory is . . . the fulcrum of freedom for man in history" (*Faith and History*, 1949). For the Christian that memory is one of love. As Bernard Lonergan has put it, the memory of love is the source of new beginnings. Here, one might remark, is the place of the church in society today—to remind us that we are loved, that we each have a history filled with new beginnings. Ellul does not wholly lose this hope, for he closes in a characteristically Augustinian way by noting, "The West is at its end—but that does not necessarily mean the end of the world."

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*Overhearing the Gospel*, by Fred B. Craddock. Lyman Beecher Lectures, 1978. Abingdon Press, Nashville, Tenn., 1978. Pp. 144. \$6.95.

Those of us who have read Fred Craddock's *As One Without Authority* (Phillips University Press, 1971) and heard him lecture are aware of his ability to startle us with fresh perceptions and the facility with which he can turn an apt and exacting phrase. His literary style stops short of the "poetic prose" of a Paul Scherer and the twinkle of his subtle humor does not undercut his good sense. It can be said of his vocabulary as it was of Joseph Parker's of City Temple fame: "Every word was the inevitable one for his purpose."

This volume is the substance of his Lyman Beecher Lectures on Preaching (1978) which featured an intimate walk with Søren Kierkegaard and an attempt to appropriate from the writings of the solitary Dane certain principles beneficial to effective communication in preaching. This is not, therefore, a textbook on the theory of preaching, nor would

it be useful to the theological student who is just starting out. However, anyone who has spent a decade in the pulpit would read these chapters to his or her profit because the writer exercises the happy faculty of an almost simultaneous measure of judgment and encouragement.

This reviewer read this book with considerable interest. At the same time one has to be honest and say that it presents the kind of discussion one might not have reason to dip into again. Most of us who have read nearly every extant book on preaching (especially the whole gamut of the Yale and Warrack lectures on preaching) are anxious for someone to write an original treatise on preaching as an ever emerging fact or phenomenon in the story of Christianity. Maybe such a strategy would satisfy the ever-recurring and nagging question WHY regarding preaching. Too many books—and this is one of them—attempt to bounce preaching off some other discipline or literary vehicle or theological framework rather than seeing the proclamation of the Word of God as creative of its own context, objective, and end result. Take out Kierkegaard, who was a lonely subjectivist and an analyst of human existence and not specifically a pulpit communicator, take him out of this volume and what remains are rhetorical principles which John A. Broadus *et alia* had defined already as being basic to sermonic construction.

Professor Craddock's work, nevertheless, is not in vain. It sends this reviewer back to read more of Kierkegaard.

DONALD MACLEOD

*The Many Faces of Grief*, by Edgar N. Jackson. Abingdon Press, Nashville, Tenn., 1977. Pp. 174. \$7.95.

The aim of this volume is to "... explore the nature of grief not so much from the point of view of the psychologist (who would examine its dynamics) as from that of a person who feels grief or observes at close range the grief of others" (p. 9). Edgar N. Jackson, as he notes in his "Introduction," published his first book on grief in the 1950's, and has since made other contributions to the literature about death and the human responses to it. In this book he offers twenty short chapters on grief in relation to other dimensions of human experience, including, "Grief and

Anger," "Grief and Guilt," "Grief and Loneliness," "Grief and Sex," "Grief and Religion," and "Grief and Growth."

Jackson shows us once again that he knows his way around the growing literature on grief in this popularly written book. For the most part the information provided is sound and falls within generally accepted understandings of the grief process. The short chapters do tend to provide answers to questions that many persons ask about grief. Thus it is probably best read as a reference book on various aspects of grief, rather than at one time, since it does not provide a sustained and integrated treatment of the topic. As such a reference it can be useful as a book to give to the bereaved, who are not interested in reading sustained theoretical works, anyway.

There are two aspects of the book which somewhat limit its usefulness. Jackson states at the outset that he regards grief as an "emotion," yet throughout the book he refers to the various "emotions" which are components of grief. Most students of grief now agree that grief is not one emotion, but a complex of emotions, attitudes and behaviors. Jackson may confuse his readers on this point. The second aspect of the book which mars its usefulness is its determinedly upbeat tone, which sometimes seems to lead Jackson into greatly overstating his case. For instance, he assures us on p. 143 that the convergence of physics and theology in the twentieth century has made "... the idea of eternal life not only possible but essential to the system." While I agree that developments in physics have opened new lines of thinking about life after death, they have not provided the kind of certainty of which Jackson speaks. His optimism seems linked to his insistence that grief can and must be a period resulting in human "growth," by which he means development. While grief sometimes does result in development, are we to regard all grievers who do not "grow" as failures? I think not; for many, if not most, it is an achievement to grieve without losing the degree of development they have attained.

JAMES N. LAPSLEY

*More Than Wanderers: Spiritual Disciplines for Christian Ministry*, by



James C. Fenhagen. The Seabury Press, New York, N.Y., 1978. Pp. 105. \$6.95.

You sit in a quiet, comfortable spot. Relax the body. Concentrate on the rhythm of your breathing. Slowly inhale . . . slowly exhale . . . meditating all the while on your mantra.

Practicing Zen contemplation? Transcendental Meditation? No. Your mantra is not "Om mane padme hum," or some secret TM mantra, but more likely "Be still and know that I am God," or "Lord Jesus Christ, Son of God, have mercy upon me." And your goal in meditating is not the Eastern goal of total detachment. Instead, it's "attachment" to God, listening for the "still small voice" within, self-emptying in order to become Christ-conscious. "It is no longer I who live, but Christ who lives in me": that's the goal of Christian meditation. And its purpose? Not to end there as some sort of exercise in self-realization, but to enable one to arise and go forth into the world to minister. This inner discipline, suggests James C. Fenhagen, enables us to live life as a "Christian journey," and we then become "more than wanderers."

Mr. Fenhagen, Director of the Church and Ministry Program at the Hartford Seminary Foundation, wrote an earlier book, *Mutual Ministry: New Vitality for the Local Church*, encouraging ministry by the whole Christian community (rather than just by full-time paid professionals). In his new volume, *More Than Wanderers*, he suggests ways by which Christians of all walks of life can, through spiritual discipline, realize their ministries. The twin emphases upon meditation as a means to ministry and personal spiritual discipline within the supportive environment of the Christian community keep Fenhagen's book from any traces of individualistic pietism. Unlike many other approaches to contemplation and meditation, Fenhagen's Christian meditation is definitely not an end in itself.

One possible reason for the current popularity of Eastern practices of meditation, Fenhagen speculates, is the ignorance of most Christians of the meditative practices undergirding our own tradition. The Church in earlier days was enriched by contemplatives such as St. Teresa of Avila, St. John of the Cross, Meister Eckhardt, Fran-

cis de Sales, and the author of the thirteenth-century classic *The Cloud of Unknowing*. Why not retrieve from this rich heritage disciplines which can vitalize today's Church? In a chapter entitled "The Many Faces of Ministry," Fenhagen suggests that from the discipline of reflective prayer we may discover previously hidden gifts to be called forth and developed to use in ministry. What gifts have already emerged and are being used in ministry? What are the theological dimensions of our lives, our values, our decisions? How, within local congregations, can covenant groups provide mutual support and accountability for ministry? By the discipline of meditation, we can probe the imagination to discern God's presence among us and ministry through us.

Fenhagen provides practical suggestions for the discipline of meditative prayer (including the technique sketched in the first paragraph of this article). He suggests keeping a journal "to facilitate the dialogue between what goes on in the external events of our lives and what goes on within." And he mentions ways in which this spiritual discipline can be implemented within the local congregation, creating "journeyers" who live self-consciously in the name of Christ. Fenhagen's concluding paragraph summarizes his thoughts, and gives a bit of the "flavor" and challenge of his writing:

The rhythm of solitude and action is not an "extra" for Christians; it is the basis of our vocation. We are a people under obedience. The parish church serves as an instrument of God for the deepening of this sense of obedience. No task is of any greater importance in the world today. We are more than wanderers. We are engaged in a disciplined journey which leads to an ever-expanding awareness of Christ-in-us on behalf of the world.

G. R. JACKS

*Models of Religious Broadcasting*, by J. Harold Ellens. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1974. Pp. 168. \$3.45.

Given the grossly commercial ambience of the broadcasting industry today, one may be startled when told that the first voice radio

broadcast (in 1906) was that of a Christian religious celebration, or that broadcasting was originally dedicated to "the service of human vision, need, and cultural idealism." That this promise has not been fulfilled is obvious. That it *should* be fulfilled should be the crusade in religious broadcasting today. This is the main challenge given to the reader of *Models of Religious Broadcasting* by J. Harold Ellens, a pastor with a Ph.D. in Mass Media.

Funds have been one of the major problems facing religious broadcasters over the past half century. In the early days of broadcasting, many churches owned radio stations. Financial hardships forced them to sell out to commercial enterprises. The format of much broadcasting was also largely shaped by the monetary pinch. After religious broadcasters bought air time, little money was left for program production. A simple preaching format was the cheapest. So, early radio broadcasts functioned as an "enlarged pulpit." There have also been, however, deeper problems. The Church hasn't clearly known what it wanted to or ought to achieve in broadcasting. An adequate theology of communication has often been lacking. Should the attempt be to reach a church-oriented audience (through preaching) or a broader audience (through more creative, innovative formats)? The struggle over *what* to communicate and *how* to do it has gone on and on.

Dr. Ellens illustrates that struggle in his presentation of four models, or types, of religious broadcasting: pulpit, spectacle, pedagogical, and leaven.

The *pulpit* type is exemplified in radio and television ministries such as that of Bishop Sheen, the Lutheran Hour, the Back to God Hour, Father Charles E. Coughlin, Bob Shuler ("The Holy Terror"), M. R. De Haan, and Herbert W. and Garner Ted Armstrong. The theological problem with this sort of broadcast, suggests Dr. Ellens, is that it functions more as an Old Testament prophet speaking for and about a transcendent God rather than communicating by incarnation. Besides, the difficulties inherent in real communication between pulpit and pew in an average local congregation are only further magnified by the extra distancing of the broadcasting medium. "Is there," the author asks, "perhaps a better, New Testament, model for communication as incarnation today?"

What about the *spectacle*—or "mighty act of God"—model, typified by Aimee Semple McPherson, Rex Humbard, Oral Roberts, Billy Graham, and the like? They share a similar problem in portraying the nature and behavior of God from the view of Old Testament supernaturalism. They suggest a transcendent God who invades our world to function in it through mysterious forces, rather than an incarnate God as in Christ, emptied of spectacular divinity (Phil. 2), becoming human and serving.

The *pedagogical* type of broadcasting uses predominantly format styles of parable, drama and documentary. Examples are given from several denominations: Presbyterian Church US (Dr. John Alexander), United Church of Christ (Roger Shinn), Southern Baptist (Paul M. Stevens), Seventh Day Adventist ("Faith for Today") and Missouri Synod Lutheran ("This is the Life"). In these, the media are used as a podium for dramatic Christian education, standing in the tradition of "parable pedagogy" of Jesus as Rabbi.

The final model is that of *leaven*. Dr. Ellens illustrates with several denominations' efforts to find a provocative, soft-sell format for teaching and producing insights—a kind of "social leaven"—encountering listeners with God's claim, provoking thought and feeling. The Protestant Episcopal Church, the United Presbyterian Church, and the Franciscans have developed short (often, 20-second) spots to be used during prime time. Again, economics plays a role. *Some* exposure during prime time will probably reach more people than considerably longer exposure during "ghetto time." One of the Franciscans' spots provides an excellent example:

One spot pans across children's emaciated faces for about twenty silent seconds. Then the narrator says: "There are five million hungry children in the United States. You've just met thirty of them."

Another sort of leaven might come through the interviews of religious personalities by program hosts such as Johnny Carson, Dick Cavett, and David Frost. These sorts of leaven can raise crucial questions rather than imposing answers. They may stimulate religious growth and maturity. They may not teach theology thoroughly, but they may be the Church's only chance to get through to



people when they are most likely to be watching television.

In his final chapter ("The Failed Promise"), Dr. Ellens writes of a recent call for a strike by religious broadcasters against the broadcasting industry because of the latter's negative treatment towards religious programming. That call came from Everett C. Parker, director of the Office of Communication for the United Church of Christ. At stake in Parker's crusade is the opportunity for the Church to influence our culture and shape its values. It is a call back to basics: the broadcaster exists for the public interest. Should the Church allow the media to continue to shape cultural values such as greed, competition, and materialism? The problem with religious broadcasting today, Dr. Ellens concludes, is not primarily the quality of religious programs but the inability of religious broadcasters to influence the shape and quality of all prime and near-prime time commercial programming. Our call now is to act on a problem which is "in many ways, an issue of spiritual life or death for America."

G. R. JACKS

*Living, Loving and Letting Go: The Art of Being a Parent*, by John C. Cooper. World Books, Inc., Waco, Texas, 1977. Pp. 155. \$6.95.

The author is dean of academic affairs and professor of systematic theology at Winebrenner Theological Seminary. He has written more than twenty books (including *The New Mentality*, *A New Kind of Man*, *Religion after Forty*, *Fantasy and the Human Spirit*, and *Finding a Simpler Life*).

This book offers advice from a Christian perspective on being a parent, living with and loving children, helping them grow towards maturity, and then "letting go." *Responsibility* is the key to much of Dr. Cooper's advice: responsible parenting (under God) leading children towards responsible young adulthood. And our primary responsibility as parents, he suggests, is to *love* them—valuing each child as an unique person, avoiding the saccharine kind of "smother-love" which encourages a neurotic, overly dependent relationship, learning to strike a balance between extremes of overprotective-

ness and overpermissiveness. With relationships based on love, Christian faith and mutual loyalty, both parents and children can learn to cope with whatever life may bring.

Dr. Cooper makes us realize that we are not alone in our task of parenting. He cites frequent Bible passages to show that the task is ages old. Proverbs 5 through 7, he suggests, offers sound exhortations to parents and children of all times. And Christian history may provide good counsel and comfort: consider how Monica's faith and patience as a parent were rewarded when her son, Augustine, finally embraced the Christianity she had taught him as a child. In addition, contemporary perspectives come from novels, movies, plays, writers such as Eric Berne (*Games People Play*) and Thomas A. Harris (*I'm O.K.—You're O.K.*). Illustrations are from life as current as today's headlines. Problems and issues are as immediate as our own neighborhood—or our own living rooms: school and peer problems, dating and marriage, tobacco, alcohol and drugs, sex and alternate life styles, dropouts and run-aways, and the Hare Krishna and Moon cults. Cooper's liberal references to his own childhood and parenthood, as well as case studies from his own experience as teacher and counselor, add an intensely personal dimension to his presentation.

Here and there, the book is repetitive and the reaction is "But you've already said that!" On page 74, for example, he speaks of the Mormons' practice of polygamy which was stopped by action of the U.S. Congress; then on page 83 he repeats the same information as if he'd forgotten he had already written it. And in general, the treatment of topics seems more random (as in a conversation) than neatly organized (as in a textbook). On the other hand, it may be some of the above "flaws" that give the book a rather winsome quality—that of a warm, personal conversation with a wise, concerned and loving Christian parent.

For those parents who need to be made aware that Christian grace should, and can, be extended towards our children, the book will be a great help. And for those of us who often feel our parenting problems are unique to our own families, the book will say, "Cheer up! You have *lots* of company!" Remember Monica!

G. R. JACKS

*The Liberated Gospel: A Comparison of the Gospel of Mark and Greek Tragedy*, by Gilbert G. Bilezikian. Baker Book House, Grand Rapids, Mich., 1977. Pp. 159. \$6.95.

The idea that there may be similarities between the Gospel of Mark and Greek tragedy is not new. The suggestion has been made over the past half-century by several New Testament scholars. In *The Liberated Gospel*, Gilbert Bilezikian, professor of Biblical studies at Wheaton College, explores the similarities in detail. The book is a revised and expanded version of the author's doctoral dissertation. The thesis is not, cautions Dr. Bilezikian, that Mark intended to write a Greek tragedy, but that in trying to write the dynamic and impelling gospel story he may have used elements of that rich literary form so prevalent in the cultural milieu of his time.

The concept of "tragedy" with which the author works is not the popular concept of a story of adverse events with a disastrous ending. In fact, he points out, several Greek tragedies (among them Aeschylus' *Eumenides*, Sophocles' *Philoctetes*, and Euripides' *Alcestis*) have happy endings. In the classic sense, a tragedy depicts the human condition caught in the conflict between good and evil.

Dr. Bilezikian shows the popularity and vitality of Greek and Roman tragedy during the time of the writing of Mark's Gospel. Not only were the now-famous Greek and Roman tragedians in popular favor, but tragedy-writing had become a hobby for amateurs writing on contemporary events and often communicating political opinions. And not all tragedies were intended for stage presentation. Some were written simply for reading (as, the author points out, the Gospel was). The pervasiveness of this dramatic style during Mark's time lends credibility to the theory of its possible influence upon the Gospel writer.

Aristotle's analysis of the form of tragedy (in his *Poetics*) deals with the six essential components of tragedy: plot, character, message, diction, melody, and spectacle. Dr. Bilezikian follows these step by step, giving illustrations from classic tragedies, and showing correlations between these and Mark's Gospel with regard to both formal

and thematic elements. All the distinctive dramatic features of Greek and Latin tragedies seem to be present in the Gospel. And yet, remember, Mark was not writing a Greek tragedy. He simply made skillful use of a powerful literary means to convey a powerful gospel message.

Dr. Bilezikian's thesis is presented plausibly and with thoroughness. *The Liberated Gospel* provides a fascinating perspective on the Gospel of Mark. It enables one to focus upon the intense drama of the Incarnation event and (like any good drama) encourages our participation in that event. Dr. Bilezikian quotes Amos Wilder on the distinctive appeal of the New Testament as being particularly true of Mark's Gospel: "... the stories of the New Testament ... locate us in the very midst of the great story and plot of all time and space, and therefore relate us to the great dramatist and storyteller, God himself" (p. 138). That, suggests Dr. Bilezikian, is what Mark has done. And Dr. Bilezikian's book shows us how exciting and involving that drama can be.

G. R. JACKS

*Preaching: A Kind of Folly*, by Ian Pitt-Watson. The Westminster Press, Philadelphia, Pa., 1978. Pp. 109. \$3.95 (paper).

When he established the Warrack Lectures in 1924, Frank Warrack termed them "The Preacher's Lectureship." By this, he meant a lectureship by and for preachers. He envisioned a presentation that would enhance preaching by one who was a recognized preacher in his own right. Ian Pitt-Watson was the minister of New Kilpatrick Church in Bearsden, Scotland, prior to his being called to be Professor of Practical Theology at Christ's College, Aberdeen. By virtue of his perspective from both the vantage point of theory and practice, he gives us this distinctive contribution to the field of homiletics.

These lectures are nothing short of courageous in their intent and format. Like that homiletical classic of the mid-1960's, *The Word God Sent* by Paul Scherer, Pitt-Watson uses the first part of his book to present the theory (theological foundations, the reading of the present hearer's situation, and

some suggestions about improving the art of preaching) and then uses the second part of the book to present crisp sermon summaries that strive to employ those very standards. Few of us would dare to embark upon a task of such transparent comparison. He does so humbly and most effectively.

"I don't understand preaching, but I believe in it deeply and I am convinced that our present skepticism—even cynicism—concerning the value of preaching is a dangerous threat to the life and witness of the Church. We've lost our nerve and it is time we got it back" (p. 5). With this declaration, the author sets the scene for his theory of preaching. That theory is most welcome because it takes theological contributions of Barth, Bultmann, Tillich and Ott seriously. Citing the high view of preaching each held in spite of their differences in individual theological approach (for all of them it was "the beginning of theology"), Pitt-Watson sees Tillich as being the one who "talks less about it . . . but does it better than any of them" (p. 6).

Using Tillich's sermon on accepting the fact that we're accepted ("You are Accepted," *The Shaking of the Foundations*, pp. 161-162), Pitt-Watson points to it as a valid paradigm for our preaching. "It is," he says, "profoundly Biblical and theological preaching while still using simple language." It demonstrates that "preaching ought to be an encounter in which men discover their own selves disclosed in the light of the kerygma" (p. 18). Finally, it portrays the necessary total identification of the preacher with the truth he preaches and with those who hear it.

In the second chapter, he presents a theology of preaching, arguing that "theology is for preaching" (p. 61), having us hear clearly Heinrich Ott's affirmation that "dogmatics is the conscience of preaching and . . . preaching is the heart and soul of dogmatics" (p. 29). It is at this point that he makes his appeal for the erasing of the artificial division among the departments in theological seminaries, asserting that all are interdependent. He contends that this fusing of the disciplines will bring theological soundness, dependable Biblical insight, ethical reflection and sensitivity, and pastoral care to bear upon the practice and calibre of preaching.

The "description of how one man very inadequately" preaches (p. 62) captures our attention in the third chapter. In it, one quickly discovers that Pitt-Watson's self-appraisal falls short of the objective evaluation we would give. Here, very practical considerations are offered. He calls for each sermon to be "ruthlessly unitary" (p. 65) in its theme, leading sermons to be spare and to the point.

"Honest exegesis is essential" for the preacher, too (p. 69). This exegesis cannot remain an academic exercise, however, for it must "proclaim that God through Christ is speaking his Word to us now, not only through the words of the Bible, but in the experience of contemporary life which we share together" (p. 70). Exegesis of the Biblical passage and of contemporary life and experience show "what is there already in the other" and makes preaching come alive (p. 71).

Effective communication through preaching is depicted as recognizing where the listener is and leading that person "from the obvious to the significant"—from the known to the unknown. How effectively one follows this progression from where the listener is to that new aspect of life in Christ that he or she now sees afresh and is prompted to act upon is a strong and true test of the sermon.

He also alerts us to those hints and helps which enable a preacher to retain his own personal integrity in the pulpit. Allowing for style, he makes recommendations for the use of appropriate illustrations in sermons, of the reference to books read, and of the kind of language and voice employed. Much of what is presented in this section may well be lessons learned the hard way by some who have been engaged in preaching for some time, but for the newcomer and for those of us who need constant reminders, the suggestions are helpful.

In turning to the implementation of the principles set forth in the first part of the book, Ian Pitt-Watson now shares the process by which sermons in outline take form. Here, he attends to exegetical matters, rallies all the intellectual resources he can, attempts to show the interrelatedness of theology and ethics (appealing to the will since it is the "target" of all preaching and the channel through which life style is changed),



works to use the language of contemporary life and experience, and strives to have the sermon reflect the caring relationship of preacher and congregation.

We watch as he goes through the process of considering and then eliminating the possible themes that could become the central thrust of the sermon. He says, "Developments of the theme which would confuse that central image have all been suppressed—including some of our most promising material. But, what is suppressed is not to be discarded. We have already noted six possible sermon themes stemming from the passage" (p. 95).

*Preaching: A Kind of Folly* is a welcome addition to the library of any preacher. Written in a clear and conversational manner, it offers real substance to those who would think deeply about the call and task of the preacher. But, it is also seasoned with those insights and helpful hints which cause us to nod in agreement.

The British edition of this book (*A Kind of Folly*, St. Andrews Press, Edinburgh, c. 1976, hardcover, pp. 109, £3.75) was well received and the reviewer has every expectation that the American edition just published will receive as warm a welcome here.

GEORGE GRAY TOOLE

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*The Twentieth Century Pulpit*, ed. by James W. Cox. Abingdon Press, Nashville, Tenn., 1978. Pp. 301. \$8.95.

Professor James W. Cox's *Twentieth Century Pulpit* consists of one sermon each by thirty-seven ministers who were or are notable preachers in this century. Of the thirty-seven, thirty-one represent English-speaking countries; twenty-four were born and/or served principally in the United States. The other six counted German as their native tongue; four of them were born in Germany and taught and preached almost exclusively there, while two were born in Switzerland and preached and taught extensively in both Germany and Switzerland.

The denominations represented are a bit more diverse than the nationalities. My count totaled nine denominations, with ten

Presbyterians comprising twice as many as any other single denomination except for the Baptist denomination with nine. Twenty-three of the preachers were still living when the book was printed.

The author openly and accurately acknowledges that this volume is patterned after the well-known *Protestant Pulpit* compiled by Andrew W. Blackwood. Blackwood's collection of sermons included fourteen sermons by preachers from the Reformation through the nineteenth century, and twenty-five sermons from twenty-five preachers who preached in the twentieth century. Dr. Cox writes of his work: "This present volume is designed to increase the number of sermons from this century, . . . and to bring matters up to date." While none of the sermons included in Cox's anthology is found in Blackwood's volume, seven preachers are included in both volumes. Other similarities are obvious. The format of each is essentially the same, with Cox's volume containing two fewer sermons than Blackwood's. Dr. Cox includes a brief biographical sketch on each preacher, as did Blackwood, and there is also in Cox's work a guide for studying a sermon printed as an appendix, admittedly borrowing suggestions from a similar guide in Blackwood's *Protestant Pulpit*.

Certainly this book will prove useful. As has been the case with Blackwood's *Protestant Pulpit*, this volume can serve effectively as a resource for ministers and seminary students who are learning or increasing their competence in the art of writing sermons. Professors of homiletics in seminaries and divinity schools throughout the United States and other English-speaking countries can use it in a variety of ways. They can study it to gain for themselves a more accurate understanding of the preaching of the twentieth century, as well as make creative use of it with students.

The sermons in this volume represent methods and styles most diverse. They are from the pens of renowned theologians such as Donald M. Baillie, Karl Barth, Wolfhart Pannenberg and Helmut Thielicke, from noted biblical scholars such as Eduard Schweizer, Gerhard von Rad and Claus Westermann, and from persons whose names are almost synonymous with preaching in this century such as George A. Buttrick,

Ernest T. Campbell, Harry E. Fosdick, Billy Graham, Gerald Kennedy, David H. C. Read, Paul Scherer, Edmund Steimle and James S. Stewart. From the above selected list, it is easy to gain some awareness of the diversity of style, theology and method found among the sermons in the book.

As a professor of homiletics, I find particularly valuable in this volume the inclusion of sermons by persons who have contributed significantly to the on-going discussion of hermeneutics. Barth, Pannenberg, Schweizer, von Rad and Westermann (and in my judgment Fosdick and Scherer as well) have all made noteworthy contributions to the renewed hermeneutical interests during this century, and sermons by Pannenberg, Schweizer, von Rad and Westermann have been difficult to find in English. This collection enables the student of preaching to observe how each one of these men applied his own hermeneutical principles in the producing of sermons. It is regrettable that a sermon from Rudolf Bultmann was not included since his work is so significant to hermeneutics.

Obviously in a compilation of this sort, everyone who is familiar with the names of preachers of the twentieth century will raise questions with respect to inclusions and exclusions both of preachers and of particular sermons. Clearly it is impossible to meet the criteria of everyone in a single volume. And to Professor Cox's credit he did purposely set out to include Roman Catholic preachers as well as Protestants in this volume. Yet he includes only two, and both of those English speaking. Would it not be most worthwhile to have included at least one sermon by a Roman Catholic outside the United States? Also he has one sermon by a black preacher, Martin Luther King, Jr., and his right to be included is incontrovertible. Still it is quite easy to make a strong case for two or three additional black preachers. Moreover, not one woman has a sermon printed in this volume. If the book is to be used extensively by seminary students, more and more of whom are women, is it not important that such a work include sermons by women?

In the final analysis, however, perhaps the inevitable omissions are not so much a weakness of this very useful publication as they are indicators that no one such volume can

be comprehensive enough. And hopefully the omissions will stimulate others to compile similar collections to complement this recent "collected samples" of sermons preached in the twentieth century.

ROBERT M. SHELTON

Austin Theological Seminary  
Texas

*The Management of Ministry*, by J. D. Anderson and E. E. Jones. Harper & Row, Publishers, New York, N.Y., 1978. Pp. 202. \$8.95.

One can respect and fruitfully enter into dialogue with James Anderson and Ezra Jones. Their new work belongs to the small but growing succession of church administration literature which, in addition to being informed behaviorally, has a discernible theological matrix. The collaborators have wide experience as consultants to congregations. Anderson functions out of the Alban Institute which he helped to found, and Jones out of an executive position in the United Methodist Program Agency.

The use in the title of the term, "management" with its "control" overtones, rather than "administration" with its heritage of "servanthood," seems to this reviewer a valid symbol of the slightly Pelagian flavor found in these pages. "Ministry," according to the authors, "is the congregation as an organization, led by one or more managers, receiving people, relating them to God, and preparing them to live their lives as a whole people in their communities." If the ministry is well done, God becomes real to the members and they are able to transform the communities of which they are a part. "The parish minister's task is to define the intentions and provide the machinery and the facilitating environment that will allow the congregation to perform its task consistently and completely."

Chapters 2 through 6 explain the framework in which the task of ministry is to be understood. Ministry is seen to function through the correlation of theology, community, organization, and leadership. The church is perceived as an association of volunteers (What ever happened to the Body



of Christ? Is the arm a volunteer?) rather than a bureaucracy which is defined—not in Weber's terms as a rational structure—but in those of Jacques as an employment hierarchy. A helpful section makes it clear that diversity is an impediment to growth and suggests why combining worship services usually reduces attendance. The church family group is seen to be important in shaping self-concepts and behavior. The three leadership tasks essential to the ministry of the church are declared to be efficient organizational management, effective guidance for gatherings, and authentic spiritual direction. The section in Chapter 5 on spiritual direction is uncomfortable reading for me, possibly because I live in a different tradition. I think dangerous the presentation of the pastor's relation to the people as the paradigm of the relation between God and the people, and believe clearer thinking about this projects a vision which will help to avoid the transference phenomenon which is a problem for the authors. On the other hand, the same chapter has helpful observations on the centrality of theology in Christian leadership and the place of ritual and charisma in shaping community. Fascination with the current vogue of the systems model (which has had a modest corrective value in stressing relational aspects of organized life) has left the authors with a model of the church strangely lacking in a place for God—who is not after all "input" nor "output," nor merely a transforming process in between. Opting, in this connection for Primary Task—rather than purpose—as a guide to ministry specifically replaces theological norms with survival goals and we emerge with a rather therapeutic salvation instead of preoccupation with the glory of God. All of this cries out for further discussion.

Chapters 7 through 11 are full of wisdom about planning and programs, group process, the character and climate of leadership, and the incarnation of ideas in relationships and institutional activity.

This is a book well worth the investment of time required for an exciting and informative dialogue.

ARTHUR M. ADAMS

*The Managerial Woman*, by Margaret Hennig and Anne Jardin. An-

chor Press/Doubleday, Garden City, N.Y., 1977. Pp. 221. \$7.95.

As women move into leadership positions in the Church, it is important for them and for those who work with them to understand the different attitudes and expectations men and women bring to tasks. These differences can be exaggerated. A third of my most recent M.Div. class on Church Administration were women. Their performances in two extended in-basket exercises covered exactly the same range as that of the men, and this was also true of a number of simulations and supervisory exercises. Much of the class activity took place in small groups and it was the experience of these units that women and men functioned equally well.

We could not, of course, assess the wear and tear involved, and it is at this point that *The Managerial Woman* may throw useful light on the situation and ease the way for those who must overcome the weight of centuries of conditioning.

The authors explore patterns of difference and their implications. They follow the lives of twenty-five women who are acknowledged leaders in business or industry. They suggest tested patterns of action which will help to remove unconscious barriers to success.

Margaret Hennig and Anne Jardin earned doctoral degrees at Harvard Business School. They are consultants to a number of major corporations and are joint directors of the Graduate Program in Management for women which they founded at Simmons College in 1973. Their volume seems to us the best of the spate of books dealing with women in leadership, and important reading for pastors and church executives. Soon we should have from a woman in ministry a book equally sound behaviorally, but with theological roots.

ARTHUR M. ADAMS

*Effective Leadership for Today's Church*, by Arthur Merrihew Adams. The Westminster Press, Philadelphia, Pa., 1978. Pp. 190. \$5.95.

Although this is a "how to" book on church leadership, its charm and character

rest in the fact that it is a spiritual and scriptural book as well.

Books on leadership are legion; so are books on piety or spirituality. To bring these two elements together, so that effective leadership is seen as springing from personal Christian commitment, is the burden and triumph of this book. As pastor, teacher and administrator, Arthur Adams is well qualified to present these chapters which abound in contemporary as well as Biblical references.

In a day when leadership is often seen in terms of manipulation, deceit and expediency, this book dignifies the leadership role with what Dean Douglas Brown has termed *intuitive integrity*. It is a welcome antidote to that viewpoint which strips the calling to the gospel ministry of its divine nature and regards it as simply another job. It opens new meanings to those who have been trained to view the ministry in terms of manipulative interpersonal relationships, and it brings a new dimension to those who have reduced their ministry to a matter of practical management and administration.

Of especial value is the chapter on *authority*, particularly where it develops Weber's proposition that authority is "legitimized power" expressed by charisma, tradition or reason. Adams' treatment of these concepts is a welcome rescue from the swamp of management by consensus which has all but drowned many boards, agencies and local churches.

Adams further develops the "authority" of the leader under the chapter heading of "style," in which he seeks to strike a balance between the concepts of role vs. goal, person orientation vs. task orientation. Again, the uniqueness of this book on organization is perceived in Adams' blend of Christian commitment with practical expertise, particularly as he details authoritative and participative strategies.

The latter half of the book is chock-full of procedures, plans and programs for those who would lead a church and/or its various organizations. The function of leaders, organizational models, steps in the planning process—all these and more serve to round out a book which may well become *the* manual for church organization and operation. It will be a boon and blessing to today's pastor or lay leader who wants the

pastoral ministry to be worthy of the Lord of the Church.

DAVID B. WATERMULDER

The Bryn Mawr Presbyterian Church  
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*The American Monomyth*, by Robert Jewett & John Shelton Lawrence. Anchor Press/Doubleday, Garden City, N.Y., 1977. Pp. 263. \$8.95.

Does a common mythic line underlie such diverse features of popular American culture as *Star Trek*, *Jaws*, Disney productions, *Death Wish*, *Little House on the Prairie*, the Lone Ranger, and more? The authors of *The American Monomyth*, professors of Religious Studies and Philosophy at Morningside College, offer a provocative book that claims just that.

Studies by Joseph Campbell and others have delineated a monomythic pattern which shaped classical heroic tales, but many persons assume that modern America has moved beyond mythical consciousness and its conventional formulas. In contrast, intrigued by the regularity with which certain motifs arise in popular American entertainment, the authors argue that the classical monomyth has been replaced by an American monomyth which goes something like this: An Edenic community is threatened by evil, and "normal institutions fail to contend" with the threat. A "selfless superhero emerges" whose renunciation of temptation for the sake of the redemptive cause usually means sexlessness or sexual "segmentation." The superhero, exercising extraordinary powers, brings a decisive victory, often through violence made palatable by the righteousness of the cause and the mythic avoidance of disagreeable complications. The redemptive task is sometimes accomplished through psychological or religious manipulation rather than violence, but the hero's "pattern of sexual segmentation, selfless virtue, and extraordinary powers remains intact." With the community restored to its paradisaical condition, "the superhero then recedes into obscurity." The authors would have a field day with the recent film *Star Wars*!

This monomythic pattern is more than an intellectual curiosity; it reflects our attitudes

and desires, telling us something about ourselves, while it also exerts reciprocal influence on succeeding generations, shaping the sense of reality. The authors find the American monomyth "disturbing," "ominous," even "sinister," especially because of its tendency to encourage public passivity and "unwise concentrations of power in the hands of ostensible redeemers." Reliance on the superhero undercuts democratic values, and mythic reliance on extraordinary powers disparages individual human intelligence applied to normal processes. In addition, the authors find the sexual renunciation which pervades monomythic tales to be pathological, standing in stark contrast to the purported sexual liberation of modern America. Readers may wish that the authors also had elaborated another paradox which they only mention: what does the hope for supernatural redemption indicate about claims of secularization?

Most of the description and evaluation of the American monomyth rings true; stories will be viewed with new eyes after reading this book. Yet, as one reads the detailed applications in the chapters, one also has the feeling that the authors have engaged in overkill, although it is difficult to articulate why. Underneath it all, the book has an undertone, perhaps unintentional, that strikes not simply at features of the American monomyth but at all mythic depictions that are not "realistic." Is "realism" always preferable to presentations of fantasy that may have sentimental or romantic features? Are there benign or salutary aspects of fantasy which deserve more attention than the passing caveats in this book provide?

BRUCE DAVID FORBES

Macalester College  
Minnesota

# BOOK NOTES

by DONALD MACLEOD

BARTH, Karl, *Final Testimonies*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1978. Pp. 67. \$3.95.

The last words of any person have been of peculiar interest to those of his or her intimate fellowship. Karl Barth, however, was and is a world figure. How natural it is for all of us to be interested in the last lines which came from his prolific pen. Here, in this slim volume, are what might be called five "end pieces," the final one of which stops abruptly in mid-sentence. These articles were written between his illness in August 1968 and his death in December of the same year. The themes are issues and causes: political involvement, labor unions, lay versus clerical identity, the person of Christ, ecumenism, music (invariably Mozart), and the meaning of grace. They were selected by a Swiss pastor, Eberhard Busch, and translated by Geoffrey W. Bromiley of Fuller Theological Seminary, to whom all of us owe an uncompensable debt for opening up to us Barth and Kittel.

Although merely a scant total of sixty-seven pages this parcel is, in President McCord's phrase, "vintage Barth, the legacy of an evangelical Christian for whom the ultimate future is never in doubt because it belongs to Jesus Christ."

BLACKWOOD, Andrew W., *The Protestant Pulpit*. Baker Book House, Grand Rapids, Mich., 1977. Pp. 318. \$4.95 (paper).

Thirty years ago Andrew W. Blackwood compiled in one volume thirty-nine sermons representative of outstanding preachers from the Reformation to our era. We are indebted to Ralph G. Turnbull for a new paperback edition of this useful anthology. Along with the sermons there is appended a work sheet with guidelines for sermon evaluation, a bibliography, and a biographical index. No responsible reviewer asks why some names

are here and others omitted. Such acrostics become the playthings of those who feel they were left out. This volume shows the usual care Dr. Blackwood exercised in his great contributions to the sermonic field and most teachers of preaching will rejoice in having this new edition as a resource book in the history of preaching.

COBURN, John B., *Christ's Life: Our Life*. The Seabury Press, New York, N.Y., 1978. Pp. 101. \$6.95.

Readers of Bishop Coburn's earlier books could expect in his most recent volume the same high and unaffected quality of literary style and genuine, devotional content. These chapters are the substance of the Pierce Lectures given in the First Methodist Church, Pine Bluff, Arkansas, in 1973. The framework of the lectures follows the major facets of the life of Jesus which are handled by the author with unusual skill; he deals with the plain facts and eschews suppositions. His purpose is not to rehearse in parallel lines the essences of the seen and unseen, but to present the interaction of the two of them. His intention, moreover, is evangelical for every chapter suggests a call to submit our wills to one who wants to identify with us in the human struggle. Jesus' story unfolds in the New Testament and as we witness it and to it our own story becomes involved in and with his. This is why Jesus' story does not end with the New Testament but continues to be written in the hearts of all believers. For preachers and lay persons alike this book makes good reading and for good living.

COGGAN, Donald, *Great Words of the Christian Faith*. Abingdon Press, Nashville, Tenn., 1978. Pp. 128. \$5.95.

The occasion of these sermons was the Episcopal Series of the Protestant Hour (by the Episcopal Radio-TV Foundation, Atlanta, Ga.) and the purpose was to define some



of the great words of the Christian faith for a "theologically illiterate" generation. With characteristic sensitivity to the human desire "to understand eternal truths in a way that a twentieth century person can comprehend them and live them," Donald Coggan, the 101st Archbishop of Canterbury, has presented fifteen brief and cogent chapters which are both instructive and edifying. He writes in flawless prose and with that warm pastoral concern which has marked his prelacy at York and Canterbury and his witness as a spokesman to and for his denomination. Anyone setting out to interpret from his/her pulpit or lead a discussion group on the vocabulary of our common faith will find help from both the insights and devotion of Dr. Coggan's research and proclamation.

HALE, Reginald B., *The Magnificent Gael*. Leech Printing Co., Brandon, Canada, 1976. Pp. 208. \$5.00. (Order from Bayne House, 40 Fuller Street, Ottawa, K1V 3R8, Canada).

This book is about St. Columba of Iona (A.D. 521-597), the "helmsman who with twelve men set sail in an open boat and transformed the history of Europe." Written by Reginald B. Hale, a Canadian artist and historian, after four years of research, these chapters tell the story of St. Columba and his comrades who made Ireland literate, welded the belligerent Picts, Britons, and Scots together to produce a race with a magnificent soul, made missionary forays in and among the heathen English, and sent scholars to Europe to bring renewal of faith to a continent drifting into barbarism. He was "Ireland's greatest son and the founding father of the Scottish people." In the course of five full chapters—annotated and documented—the author, in the words of the Very Rev. Lord MacLeod of Fuinary (restorer of the Iona community), "has caught more than any other in concise compass and with much warmth the true image of the saint." This appreciative word is endorsed in an even broader sense by President McCord of Princeton Theological Seminary who wrote: "Standard histories too often overlook the magnificent chapter in church history when the Celts were the defenders of the Christian faith."

MITCHELL, Robert H., *Ministry and Music*. Westminster Press, Philadelphia, Pa., 1978. Pp. 163. \$5.95 (paper).

The purpose of this book is stated in the Preface: "This is an attempt to identify common ground where the biblical/theological orientation of the pastor can meet the musical expertise of the musician. . . . The purpose, then, is that conversation, understanding, and growth may take place between pastor and musician" (p. 8).

Most ministers know of situations in parishes where the "musician and theologian have tended to be separated, each entrenched within his or her particular area of professional skills" (p. 14). This book has been written by one who knows how to strike a useful balance or to bridge the gap between the two "disciplines." The author, Robert H. Mitchell, currently Professor of Church and the Arts, American Baptist Seminary of the West, has served as organist and choirmaster of several churches; hence he has brought to this book not only a sensitivity to the problems and faults that sometimes obtain, but parish and professional experience which sees and respects the proper relationship between both disciplines within a liturgical context. The table of contents (Ministry and Church Music; The Music of the Congregation; The Choir; The Organ; Music and Worship; Planning for Worship; Acoustics and Worship; and Age of Rock and Rock of Ages?) indicates the comprehension of the author's interests and the usefulness of this paperback for classroom and study.

MAGRUDER, Jeb Stuart, *From Power to Peace*. Word Books, Inc., Waco, Texas, 1978. Pp. 224. \$7.95.

Future generations of students in politics, government, sociology, etc., will sift through the enormous mass of Watergate materials in order to assess its impact upon both those who led our nation (civil authorities and legislators) and those who were led (the people). Not a little attention will be given to an exploration of the motives, moral frames of reference, and both temporary and ultimate aims of the chief players in that national scenario which spelled out tragedy for themselves and their families. Several



books have been written and there are more to come. The most common characteristic of these "exposures" is an attempt on the part of each convicted person to tell his own story and identify for the future his role (as he saw it) in the sorry drama and the reasons for it.

In this most recent book—to quote from the dust jacket—"in the aftermath of Watergate, Jeb Stuart Magruder tells of his tortuous journey from power to peace." It is a simple story, told with openness, candor, and contrition. No one can read these chapters without a sense of pity mingled with admiration and, in view of the sequel to the story, i.e., Magruder's own choice of a new direction, the climate changes from chilly gray to warm light.

MORRIS, Colin, *Bugles in the Afternoon*. Epworth Publishing House, London, 1977. Pp. 190. £1 (paper).

Lately a young minister asked your editor to name a recent book of sermons he might read. Colin Morris has provided an answer by gathering together and publishing "some of the outstanding sermons and addresses given during his Methodist Presidential year" (in Great Britain). The author of some fifteen books, Morris speaks to and for the church in an era of uncertainty. As a writer he is orderly in his thinking (Thank heavens! in an age of pulpit impressionists whose meanderings no one can follow), widely read, and variously sensitive to and informed about the movements of social and religious thought in our generation. He is himself an advocate of forthright preaching and deplores "itsy-bitsy homilies composed of a few anecdotes topped and tailed by telegraphic moralisms that could serve well as Christmas cracker mottoes" (p. 13). Morris practices what he prescribes and here in eleven sermons and addresses he provides for any preacher thought-starters, illustrations, and quotable lines of real value.

MUGGERIDGE, Malcolm, *Christ and the Media*. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1977. Pp. 127. \$5.95.

The 1976 London Lectures in Contemporary Christianity were delivered by Malcolm Muggeridge, former editor of *Punch* and now a leading English evangelical. The well-known Anglican clergyman, John R. W. Stott, describes Muggeridge as a person of courage, perception, prophetic insight and with a tendency to exaggerate. Delivered under the Langham Trust, these three lectures "form an important contribution to the debate over the place of the media in today's society" (p. 5). The author's thesis is stated on p. 23 where he says: "It is a truism to say that the media in general and TV in particular are incomparably the greatest single influence in our society today, exerted at all social, economic and cultural levels. This influence . . . is in my opinion largely exerted irresponsibly, arbitrarily, and without reference to any moral or intellectual, still less spiritual guidelines whatsoever." As this point of view is unfolded, it is punctuated with newly coined and startling phrases: "teleanatomy," "the great media harlequinade," "rendered nugatory," etc. Intermittently he excoriates the communicators, e.g., McLuhan whom he chastises for his "unravellable utterances" whose writing "sometimes reads to me like gibberish" and whom he contradicts by maintaining that "the media *makes* the message." This small book is exciting reading; it is headily autobiographical and crammed with sparkling vignettes. Muggeridge's method is often to saturate us with a miscellany of dazzling images and bright allusions and then bring us to a halt with a sober and elevating thought. For those who find his content somewhat loosely organized, the reports of the question and answer periods (at the end of the book) crystallize a lot of what he says in the lectures.

NEWBOLD, Robert T., Jr., *Black Preaching*. The Westminster Press, Philadelphia, Pa., 1977. Pp. 179. \$8.95 (cloth), \$5.65 (paper).

We are indebted to Robert T. Newbold, Jr., Associate Clerk of the Office of the General Assembly, UPUSA, for compiling a collection of sermons by some of the leading black Presbyterian clergy of our time. Here are twenty-one sermons from such well known persons as Thelma Adair, Eugene

Callender, Clinton Marsh, Shelby Rooks, Gayraud Wilmore, etc. A major intention of this anthology was to "enable readers to experience the inspiration and edification of the richness and power of black preaching in a predominantly white denomination." The quality of the selections was enhanced by the criteria set up by the editor and his advisory committee: (i) the message must be a sermon biblically based; (ii) the sermon must have been delivered in a liturgical context; and (iii) the central relatedness of the sermon should be some aspect of the black experience. Preachers and teachers of preachers will welcome this volume with much appreciation. It fills a felt need in the literature of the American pulpit and its sermons feature dimensions of thought and witness from which all of us can learn profitably.

READ, David H. C., *Go and Make Disciples*. Abingdon Press, Nashville, Tenn., 1978. Pp. 110. \$3.50 (paper).

In his Preface, Dr. Read gives us a clear forecast of the purpose and essence of this book and a knowledgeable analysis of the religious climate in which evangelism is discussed and implemented today. He writes, "Evangelism is again in the news. Some are delighted. Some are disgusted. Some are frankly puzzled. This book is addressed chiefly to those who are not quite sure what evangelism is: to those church members who feel they ought to believe in it but are not sure that they do; and to non-members who resent what looks like Christian aggression in an age of religious pluralism" (p. 9). For ministers and congregational leaders embarking upon a study of the meaning of and their responsibility for evangelism in the local church this book will provide a useful beginning because (i) it faces up realistically to the problems and dilemmas of any outreach programs the contemporary church proposes; (ii) its perspective on evangelism is theological; and (iii) it deals with evangelism inclusively and transfers it from intermittent campaigning to its rightful habitat as the constant witness of the church to what it believes God has done and is doing among us.

Since 1956 Dr. Read has been minister of the Madison Avenue Presbyterian Church,

New York City. He is widely known through the National Radio Pulpit and is the author of 12 books.

SPEER, Robert E., *Five Minutes A Day*. The Westminster Press, Philadelphia, Pa., 1977 (reprint of 1943). Pp. 384. \$3.95.

Originally published thirty-five years ago, this collection of devotional items, now available in paperback, brings to mind not only Robert E. Speer's comprehensive grasp of classical and religious literature but the high level of his spiritual perception and discrimination. This is an ideal volume to read day by day; it is also an inspiring collection to dip into on any page when one's better aspirations flag or idealism is pressured into a limp rather than a positive stride. For those who have not known the dynamism of Dr. Speer's Christian witness and leadership in the first half of the twentieth century, this devotional volume provides a glimpse into the rare dimensions of his life and character.

TURNBULL, Ralph G., *A Minister's Obstacles*. Baker Book House, Grand Rapids, Mich., 1976 (reprint of 1946). Pp. 192. \$3.45 (paper).

A reprint of Ralph Turnbull's *A Minister's Obstacles* is a happy circumstance. Of his many books, original and edited, it is probably his best. Outstanding church leaders and preachers have endorsed its value. Donald Coggan of Canterbury felt it would be the means of stabbing "into sensitivity consciences which have become lethargic." James S. Stewart predicted its "bringing courage and zest and reinforcement to many a ministry." Edward Elson said, "Whenever I speak or write on the vocation of the Christian ministry, I commend a frequent reading of this timeless book." Here are twenty chapters, each one pointing up some fault or foible which haunts the professional ministry, and by each one the author exposes those factors which "so easily warp leadership and blight human service." Few should read this book before he/she enters the ordained ministry. No one should fail to go beyond a third year in the pastorate without reading it.

## ADDRESSES OF PUBLISHERS

Abingdon Press, 201 Eighth Avenue South, Nashville, Tennessee 37203  
Baker Book House, 1019 Wealthy Street, S.E., Grand Rapids, Michigan 49506  
Doubleday & Company, 501 Franklin Avenue, Garden City, New York 11530  
Wm. B. Eerdmans Publishing Company, 225 Jefferson Street, S.E., Grand Rapids, Michigan 49502  
Epworth Press, 2 Chester House, Pages Lane, London, England N10 1PZ  
Fortress Press, 2900 Queen Lane, Philadelphia, Pennsylvania 19129  
Harper & Row, Publishers, 10 East 53rd Street, New York, New York 10022  
John Knox Press, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308  
Oxford University Press, 200 Madison Avenue, New York, New York 10016  
Prentice-Hall, Inc., Englewood Cliffs, New Jersey 07632  
Princeton University Press, 41 William Street, Princeton, New Jersey 08540  
Seabury Press, 815 Second Avenue, New York, New York 10017  
The Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania 19107  
University Press of Hawaii, University of Hawaii, Honolulu, Hawaii 96844  
Word Books, Inc., 4800 West Waco Drive, Waco, Texas 76701  
Yale University Press, 302 Temple Street, New Haven, Connecticut 06520

## Commencement Prayer—1978

Almighty God, Creator of the universe, Savior of your errant children, life-giving Spirit, we praise you for making light to shine out of darkness, for stretching out the heavens and laying the foundations of the earth; for making all things through your Word. We thank you for shaping us in your image and for keeping us in your steadfast love. We praise you for calling us to be your people, for revealing your purpose in the law and the prophets, and for dealing patiently with our pride and disobedience. We thank you for your son Jesus, who lives with us, sharing joy and sorrow. He told your story, healed the sick and was a friend of sinners. Obeying you, he took up his cross and was murdered by men he loved. We praise you that he is not dead, but is risen to rule the world and that he is still the sinner's friend.

We thank you for the Gospel of our Lord and Savior, Jesus Christ, and for your church, nurtured by that Gospel throughout the whole inhabited earth. Ours is a rich and living heritage, with disciples, saints and martyrs as well as unsung followers whom you have chosen to serve you in every age, whose courageous witness and ready sacrifice have maintained your church ever a force for righteousness and justice.

In particular we give you thanks today for Princeton Theological Seminary; for those whose vision brought it to being; for those who have worked without ceasing for its continuing service throughout its long history and for those who even today dream of its future. God of Light, your truth makes every dark place bright and sets your wayward children free from foolishness to live enlightened lives of service to you and to everyone in any kind of need. We pray your special blessing upon these men and women present here, who, having grown in the knowledge of your Son, have caught a deep sense of vocation and, responding to your call, are committing themselves freely to its claims and demands. Give them tender hearts to care for neighbors and tough minds to wrestle with your word, so that, as they speak and act for you, men and women, young and old, may repent and return to you through Jesus Christ, their Lord and Savior, and ours. We praise you for the spouses, parents, friends and teachers who have helped these students on their way and who now rejoice with them to see this day.

With all of them, we each commit ourselves anew—our time, our talents, our very being—to your mission in the world. Increase our strength to offset human weakness; increase our vision to give sight to an age going blind; increase our love to dispel and conquer hatred and misery wherever they are found. Make us your witnesses in the urban centers of our Jerusalem; in the towns and villages of the countryside of our Judeas; in the places of alienation of our Samarias, and to the end of the earth. May this class of graduates go forth from this place to infuse with their zeal and strength the ministries of hope and healing of your church universal—wherever your children need them. Remove from them any anxiety or confusion of purpose and give them confidence in the future you plan, where energies may be gathered up and given to neighbors in love.

Now unto the King, eternal, immortal, invisible, the only wise God our Father, be honor and glory, dominion and power, now and forever. Amen.

(By William P. Thompson, Stated Clerk of the General Assembly of the United Presbyterian Church and member of the Board of Trustees, Princeton Theological Seminary. Adapted partly from *The Worshipbook*.)







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